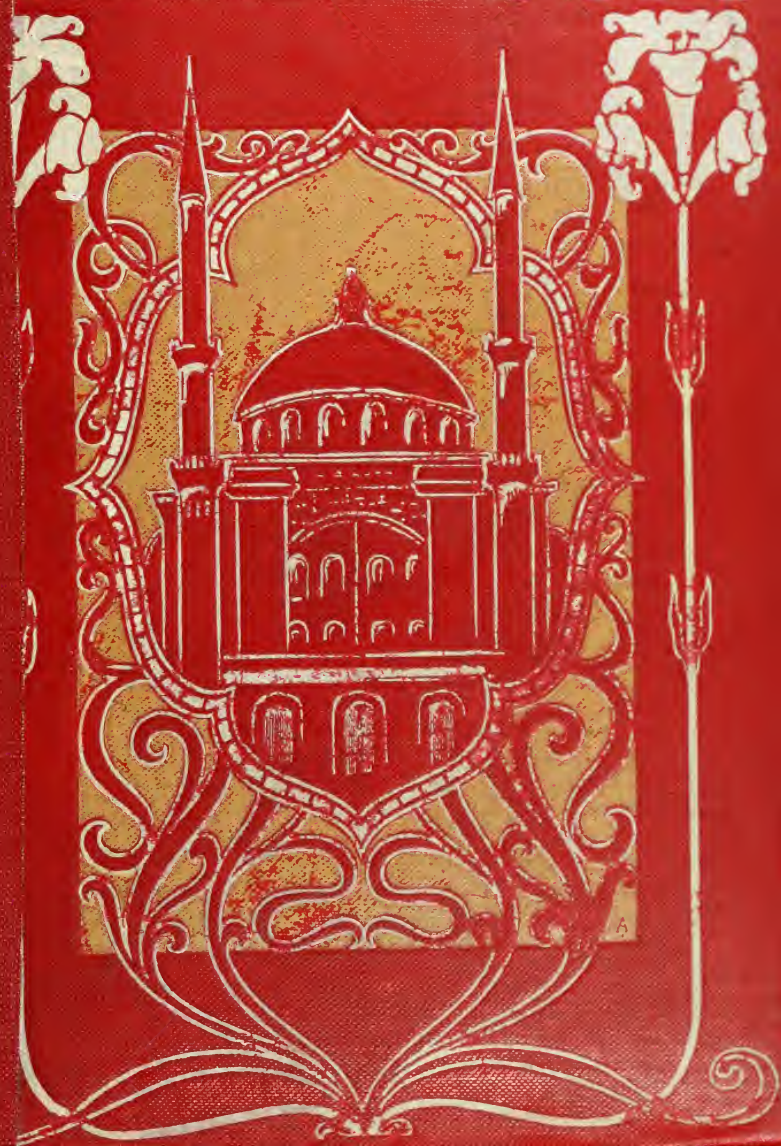


# SLAM AND CHRISTIANITY



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# ISLAM AND CHRISTIANITY

OR

THE QURAN <sup>AND</sup><sub>THE</sub> BIBLE

A LETTER TO A MUSLIM FRIEND



BY A MISSIONARY

AMERICAN TRACT SOCIETY  
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# Islam and Christianity.

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MY DEAR FRIEND AND TEACHER:

The course of study which we have pursued together for some years has naturally occasioned frequent comparison of our respective faiths, obliging us both to examine carefully the grounds on which we accept the religion taught us by our parents.

Now, as you remove from this city, the conversations which I have found so useful and interesting must cease, but you have kindly asked me to write out for you the principal arguments which satisfy my own mind of the truth of Christianity and prevent my acceptance of Islam.

This I will most gladly do, but I must beg you to remember that I cannot treat the subject as one learned in the wisdom of the schools, but as a plain, average everyday person. Of such is the vast majority of the human race composed, and to such we may surely hope the God who made them will not refuse to reveal His will and ways when they seek Him in sincerity and truth. Is it not for these He has deigned to make Himself known in the sacred Scriptures?

*Authorities to be Consulted.*

I would remind you also of our agreement that the books which we accept as of Divine origin and authority, the Scriptures of the Old and New Testaments—to which you add the Quran—should furnish the tribunal to which we appeal and the decisive citations which we make. This is necessary, if we are to be upon equal terms, for, as you are aware, Protestant Christians reject tradition as a ground of faith and practice, resting on the Scriptures alone as the infallible Word of God. I can, therefore, make no use of Christian tradition, believing it to be untrustworthy as most liable to be vitiated and corrupted by transmission through fallible mortals.

*Muslim Tradition and the Quran.*

As for Muslim tradition, its immense volume appalls the non-Muslim who attempts to gain even a casual knowledge of the labyrinthine maze. An ordinary lifetime would hardly suffice for the task; he must then choose between those traditions accepted by the Shiahs, and those accepted by the Sunnis,\* in short, the task is endless. The Quran offers the only authority accepted in its entirety by all Muslims, while its size does not forbid repeated perusals in a reasonable time. Non-

\* See note on page 215.

Muslims, therefore, naturally regard it as the cornerstone of Islam, to be first thoroughly examined by one who would inform himself of that faith. It certainly seems presumptuous and unfair for one to speak or judge of a subject with which he has not acquainted himself to the best of his ability.

I have, therefore, endeavored to become familiar with the Quran and the circumstances under which it was given to the world, reading not only the book itself carefully and repeatedly, but all the explanatory works within reach.

### *Difficulty of Studying the Quran and Islam.*

At the very outset of these studies a strange fact presented itself. It appeared that the Muslim does not invite or encourage a study of his faith by the non-Muslim, who is not, at least in this country, which is entirely under Muhammadan government, allowed to purchase or own a copy of the Arabic Quran. Whether a Muslim would be allowed to read and teach it to one not of his own religion I cannot say, but I do know that it is very difficult to acquire a knowledge of it except through the medium of translations made by Europeans and non-Muslims. In this city, as you know, only Muslims are allowed to attend the services in the mosques and listen to the public preaching. This is quite unlike the spirit of true Christianity, which welcomes and invites ex-

amination of its sacred books, translating them into every language, and scattering them broadcast over the world at a price within the means of the poorest. I have been much struck with the fact that Islam offers no such facilities to the inquirer seeking to acquaint himself with its doctrines. Not only so, but many of its most devoted adherents, notably among the women, are densely ignorant of their own sacred book, reading it, if at all, in a language not understood by them. Tell me, if, as I am informed, this book is too holy for me to read, hear, or even touch, how can I be convinced of its being the Word of God? At a very early age, as soon as I could read with any facility, the Bible in my own tongue was placed in my hands, while I was invited, enjoined, and urged by parents and teachers to make it the object of diligent daily study, in private, in the family circle, the schoolroom, and the place of public worship.

Frequent and free perusal of the former Scriptures in a familiar language tends to create and confirm faith in them. Why, then, is it forbidden in the case of the Quran?

### *Principle of Abrogation.*

I do not deny that the study of this book presents its own difficulties, from peculiarities of style and construction, but above all from the principle of abrogation, which is not found in the Old and New



Testaments. Of this we must speak later on, but I wish now to call your attention to the use made of it in hindering Muslims from the study of the previous revelations; not, indeed, by discrediting them as such, but by claiming that their day has passed, and they are no longer necessary or useful. I believe the Quran itself nowhere explicitly teaches this doctrine, though it may seem to imply it. There are, moreover, passages which appear to recommend the searching of the Scriptures. Its followers, however, do not hesitate to make this claim. The following appears in a recent publication, given as the words of a Muslim Mullah :\*

“ We accept four great books—the Law of Moses, the Psalter of David, the Gospel, and the Quran. One hundred smaller books were interspersed among the greater ones and summed up in them. There were four dispensations, each superseding the preceding. A king might order that each child born a citizen of his country should have a ring placed on his finger as a symbol of citizenship. Later he might order the ring put in the ear instead of on the finger; again, a peculiar garment; finally, a turban. The promulgation of each law would abrogate the preceding ones. The Quran supersedes all prior revelations; but itself is the last.”

\*New York *Independent*, Christmas No., 1897.

*Unique Claim for the Quran.*

If this be a correct statement of Muslim views, a serious and unique claim is made for the Quran, as no previous revelation hints of superseding or abrogating that which preceded it; rather, of developing and fulfilling. We might as well speak of the fruit as superseding the blossom, or the blossom superseding the bud, as of the New Testament abrogating the Psalms and Prophets, or the latter setting aside the books of Moses. Accepting the simile proposed—one, so far as we see, without any basis of fact or applicability—the subjects of the king described before changing their badge of citizenship for the fourth time would be justified in requiring very strong evidence that the order really came from the king, and was truly a final one. If not, what should hinder a fifth and sixth change?

*Attitude of Islam to Judaism and Christianity.*

The attitude of Islam to the former religions, as the last of three great monotheistic faiths, is that of one approaching a guarded camp, who must expect to hear the sharp challenge of the sentinel, "Halt! Who goes there?" must give an account of himself and prove his right to be where he is. Christianity has in this way met the challenge of Judaism, and if Islam cannot do the same it would seem to be inferior to the religions of the Old and New Testa-

ments. As the New Testament, claiming to be based on the Old, submits to be judged and authenticated by it, so the Quran must expect to be tested by its predecessors, and until the Jew and Christian have received ample and convincing proof that the Quran does supersede and abrogate their sacred books they have a right to appeal to their authority and ask that he who professes Islam should also reverence their voice.

We think, therefore, we have reason to request our Muslim friends to acquaint themselves with our Scriptures, and they have cause to allow us to become familiar with the Quran; indeed, it is difficult to see how otherwise the whole truth of religion can be ascertained.

A difficulty arises here: it is sometimes said that the Quran is so holy as to be incomprehensible, and the attempt to understand it sinful and presumptuous. If this were so, how unlike the Old and New Testaments, which are so adapted to ordinary intelligence that even the unlearned understand the substance of their teaching without ulterior aid! If the Quran comes from the same God, may we not expect it to be equally intelligible, a revelation, rather than a concealment, of God's will? Let us, therefore, assume that this book is intended to be read and understood, and that, like the earlier writings, the substance of its teaching can be grasped even in a translation from the original tongue.

*Why We Wish to Study the Quran.*

If you still ask why a Christian wishes freedom to study your sacred book and investigate its claims to be received by mankind, we answer, because those claims are so great, and carry with them such momentous consequences for this world and the next. In the first place, the Quran professes to be built on the foundations of our religion, the Torat, Zabour, and Injeel—to be their successor and heir. In the second place, it is presented to us by its followers as practically abrogating these former Scriptures, its Prophet being “the Seal of the Prophets,” itself God’s final word to man, its religion the only true faith, and its obligations binding on all men, everywhere and at all times.

*Christianity Built on Judaism.*

But this is precisely the ground occupied by Christianity, which is based on ancient Judaism. The wise builder looks well to his foundations. We examine Judaism as we find it in the Old Testament, and are satisfied it came from the only living and true God. It offers a firm basis for the superstructure of Christianity reared upon it, and consistent with it in doctrine and precept. Judaism established its right to exist as the only true religion against the false systems of its day. Christianity

has proved its right to succeed Judaism, and stand as the representative of all that was precious and permanent in that faith, and as its development and completion.

Judaism as a religion may be said to begin with the covenant made with Abraham more than four thousand years since. Christianity as such dates from the birth of Jesus of Nazareth in Bethlehem of Judea nineteen hundred years ago.

Six hundred and ten years after the birth of Jesus Christ, a new prophet arising in Arabia introduced the religion of Islam, claiming to build on the foundations laid by Abraham, Moses, and the Prophets, including the Lord Jesus, and to accept the books of the Torat, Zabour, and Injeel as the Word of God, adding to them the Quran. As the latest champion in the field, Islam must be prepared to defend itself against the former great monotheistic religions, to hold its ground successfully, and prove not only its right to be, but its right to supersede its predecessors. It is in the position of the claimant of an estate now held by others, who must produce his title deeds and prove his legitimacy.

Mere assertion, unsupported by evidence, will not suffice; substantial proof is called for.

We know why the Jewish dispensation has been, in a certain sense, set aside, being succeeded by Christianity; we can show reasons why the latter fulfils and completes the former. Could we not, we

should certainly have to abandon one of the two, as not proceeding from the true God. When we are asked to believe that Christianity is displaced by Islam, is it unreasonable to inquire why the change was made, to desire decisive proofs of such being the undoubted will of God, to require evidence that the new religion is legitimate successor and heir to the old, before we surrender our title deeds and abandon our inheritance?

*Muhammad Appeals to the Old and New Testaments.*

It is Muhammad himself who constantly appeals to the Torat and Injeel to attest his divine mission; he calls upon Jews and Christians to accept him as the successor of their prophets. In more than ninety distinct passages the Quran acknowledges the authenticity of the Old and New Testaments. Besides these, we find numerous allusions to Scripture teachings and characters, with frequent repetitions of their histories purporting to be narratives revealed by God independently of the former records, with which he does not profess to be familiar.

In Sura II. alone, surnamed Ul Baqr, or the Cow, there are no less than nineteen references to our Scriptures, while whole Suras are named from Bible characters, as Sura III., Family of Imran (Aaron); Sura X., Yunas (Jonah); Sura XII., Yusef



(Joseph); Sura XIV., Ibrahim (Abraham); Sura XIX., Maryam (Mary). You will readily recall the stories narrated with so much repetition and prolixity of Noah, Abraham, Lot, and Moses, who are generally placed in circumstances identical with those of the Meccan prophet, and represented as employing the same arguments, threats, exhortations, and denunciations which he used with his unbelieving compatriots.

Let us cite a few of the above-mentioned passages:

Sura II., Surat ul Baqr, or the Cow, v. 86, 87: "We formerly delivered the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus, the son of Mary, and strengthened him with the holy spirit."

Surat II., v. 136: "Say, we believe in God and that which hath been sent down to us, and that which hath been sent down to Abraham, and Ismail, and Jacob, and the tribes, and that which was delivered unto Moses and Jesus, and that which was delivered unto the prophets from their Lord; we make no distinction between any of them, and to God are we resigned."

In Sura III., Sura al Imran, v. 48, the Lord Jesus is thus spoken of: "God shall teach him the Scripture, and wisdom, and the law, and the gospel, and shall appoint him an apostle unto the children of Israel."

Sura V., Surat ul Maida, the Table, v. 50-52:

“ We also caused Jesus, the son of Mary, to follow the footsteps of the prophets, confirming the law which was sent down before him; and we gave him the gospel, containing direction and light; confirming the law which was sent down before him; confirming also the light which was given before it; and a direction and admonition unto those who fear God; that they who have received the gospel might judge according to what God hath revealed therein, and whoso judgeth not according to what God hath revealed, they are transgressors. We have also sent down to thee the book of the Quran with the truth, confirming the Scripture which was revealed before it; and preserving the same safe from corruption.”

Sura X., Surat al Yunas, v. 94: “ If thou art in doubt concerning any part of that which we have sent down to thee, ask them who have read the book of the law before thee.”

Sura XII., Surat ul Yusuf, Joseph, v. iii.: “ The Quran is not a new invented fiction, but a confirmation of those Scriptures which have been revealed before it.”

Sura XVI., Surat al Nahl, the Bee, v. 45, 46: “ We have not sent any before thee as our apostles, other than men, unto whom we spake by revelation. Inquire, therefore, of those who have the custody of the Scriptures, if ye know not this to be truth. We sent them with evident miracles and written revelations.”

These specimen quotations suffice to show that the Quran testifies to the divine character of the books received as sacred by Jews and Christians.

We do not depend on this testimony to authenticate our Scriptures; their authority is established by other and quite independent proofs, but to show that Muhammad relied on them to furnish a basis for Islam.

His followers, in declining to accept them, destroy the foundation of their own faith; as, while the Bible does not require the Quran, the Quran cannot stand for a moment without the Bible.

### *Why Muslims Refuse the Testimony of Our Scriptures.*

As a matter of fact, Muslims, in theory, accept the sacred books, but they rule their testimony out of court by the following assertions:

First. The genuine books are lost to us, having been miraculously removed from earth.

Second. They no longer exist in their original form, having been distorted, mutilated, and changed by Jews and Christians to discredit the claims of Muhammad and destroy the evidence they once contained to his prophetic office.

Finally, as already stated, their contents have been superseded and abrogated by the Quran, which, as

the final revelation, contains all that man needs to know.

We might say the necessity which seems to be so strongly and universally felt of getting rid in some way of the previous Scriptures is a singular circumstance. It looks as if a witness had been called whose testimony turns out to be not exactly what was wanted, and who must be silenced or discredited. One cannot but inquire why Islam now ignores and neglects the records to which in former times it so confidently appealed.

### *Answer to First Charge.*

Let us look more closely at these three statements, and first at the charge that the Lord Jesus when he ascended to heaven took the Injeel with him—so that we now have only the narratives of his apostles, not inspired, but standing on the same footing as tradition.

If this be true, is it not strange that the Quran never mentions the fact, but allows us to suppose the Gospel genuine, as we saw in the citations referring to the Lord Jesus? Muhammad's revelation was promulgated more than six hundred years after the birth of Christ, but it gives no hint of the Gospel having been withdrawn from earth. He speaks of it as existing in his day, and appeals to it as the Word of God, saying nothing to show that he re-

garded it as less trustworthy than his own prophecies, or of a lower grade of inspiration.

This charge has never been made by any but Muslims, and they offer not a shadow of proof to sustain it, documentary or otherwise. Until they do produce some reasonable testimony we surely need not feel called upon to consider bare assertions.

We may say, however, that we have every reason to believe no written Gospel existed in the time of our Lord, nor for some time after his ascension. His words lived in the hearts and were reproduced in the lives of those who accepted his doctrine. The apostles were his witnesses, and were specially aided by divine power to give his teachings to the world. Before their death they recorded his words and acts in writings which are accepted by the Christian Church as from God. We believe their inspiration to have been by the action of the Holy Spirit on their minds, in accordance with the following words of the Saviour:

John xiv. 23-25: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you

all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John xvi. 12-14: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.”

*Testimony of Apostles to the Inspiration of the New Testament.*

The disciples tell us that, agreeably to this promise, ten days after our Lord's ascension, they did receive the Holy Spirit, abiding in and with them, in the power of a new life, so that they were used by him as instruments through whom he revealed the doctrines and life of Christ to the world. They uniformly give this view of their inspiration, as shown by the following passages, identifying it in nature and degree with that of all true prophets:

1 Peter i. 10-12: “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was re-



vealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

2 Peter i. 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of old spake as they were moved by the Holy Ghost."

2 Peter iii. 2: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour."

2 Timothy iii. 16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Regarding the apostles merely as men of veracity, should we not examine their own account of their inspiration before peremptorily passing judgment, and deciding their writings to be only uninspired tradition; and even as such, not worthy to receive the attention given to Muslim tradition?

*Second Charge Considered.*

You may ask, Suppose we accept the Scriptures in their original form as proceeding from God, placing the New Testament on the same footing as the Old, may they not at some time have been tampered with by Jews or Christians so that they are no longer reliable?

You will readily allow that to effect these changes some concert of action would be necessary between Jews and Christians, and we may add that no alteration or omission could be made in the Pentateuch, at least, without obtaining the consent and co-operation of the Samaritans, who have never held fellowship with either of the two great "peoples of the book." By origin a mixed heathen people, transferred to Palestine by the fortunes of war more than seven hundred years before the birth of Christ, and there accepting the Mosaic law in a modified form, they still exist in that land, as a feeble remnant, holding the books of Moses, Joshua, and Judges as sacred. Recent travellers describe them as numbering now "scarcely a hundred persons living at Nablous (Shechem) in Syria, preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing with some peculiar variations the Mosaic Law."

The questions between us cannot be settled with-

out reference to them, for the Scriptures they preserve with jealous care, independently of Jew or Christian, include the Book of Deuteronomy, containing a famous prophecy to which Muslims appeal as foretelling the rise and mission of Muhammad.

If the Book has been corrupted at any point in order to destroy its witness to Islam, surely we may look for it here.

### *Witnesses to the Bible.*

Let us name the different bodies of men who accept our Holy Scriptures as a whole or in part.

First, the Samaritans hold the seven books placed first in order in the Old Testament.

Second, the Jews receive all the books of the Old Testament.

Third, the Christian Church in all its divisions, which may be roughly stated as three—Eastern, Western, and Protestant—accept the former writings with the addition of the New Testament, believing all to be the divinely inspired and infallible Word of God, precisely as Muslims, whether Shiah, Sunni, or Wahhabi, receive the Quran.

For six hundred years before the birth of Christ the Jew and Samaritan were bitterly hostile to each other; the Jews were also divided among themselves into opposite religious sects. At no time did there exist between these parties the concord necessary to

ensure the alteration or suppression of any part of their books, or to allow a spurious addition to them.

The advent of Christianity, received as it was by the Jews with jealous hatred, added to the difficulties in the way of making a change in the Old Testament.

But the Christian Church was soon divided by various opinions, the differences culminating in the establishment of the Eastern Church, with its head at Constantinople, the new Rome, and the Western, under the Bishop or Pope of Old Rome. Minor divisions existed, such as the Coptic and Abyssinian churches in Africa, the Armenian and Nestorian in Western Asia. Regarding more their points of difference than those of agreement, each of these great churches, jealous and distrustful of the others, considered itself the divinely appointed custodian of the oracles of God, a priceless treasure to be guarded with the utmost care from corruption. While printing was as yet unknown, and copies must be made by hand, great vigilance was exercised in the process lest errors should creep into the text—vigilance certainly not inferior to that exercised by the successive transcribers of the Quran, the same precautions of counting letters, etc., being taken in the former as in the latter case. Grave errors of doctrine and practice did, indeed, enter the early church, but their origin is not to be traced to any corruption of the Scriptures, but to strong influences received from

a baptized heathenism which poisoned the fountains of Christian life. The Bible itself remained intact, though multiplied in many copies, and diffused in several languages in many lands.

We are now confronted by the fact that in our own times we find the portions of Scripture held by Jew, Christian, and Samaritan in substantial agreement with each other. This is admitted by every one who has taken the trouble to examine the subject.

### *Corruptions of Scripture.*

Supposing, then, the book to have been altered and corrupted, three questions must be answered by the Muslim who holds this view :

By whom were the Scriptures corrupted?

Why were they corrupted?

When were they corrupted?

Several difficulties meet us here. How could men at variance with each other on so many points agree to make the alleged changes? How did they impose them successfully on both their adherents and their opponents? Heathen and infidel were not ignorant of the history and contents of the Bible; many, hoping to refute it even in early times, made it the object of diligent study.

We must not only admit that the innovators succeeded in these respects, but assume that they were able to alter all existing copies of the Bible, and,

greatest wonder of all, in such profound secrecy that not a trace remains in history or literature of their labors. Can our Muslim friends tell us what wonderful man or body of men accomplished this herculean task?

### *Recension of the Quran.*

We are reminded, in this connection, of the famous recension of the Quran. As we learn from reliable Muslim historians, "the various portions recited by the Prophet during the twenty-three years of his prophetic career were committed to writing by some of his followers, or treasured up in their memories. As the recital of the Quran formed a part of every act of public worship, and as such recital was an act of great religious merit, every Muslim tried to remember as much as he could. He who could do so best was entitled to the highest honor, and was often the recipient of a substantial reward. The Arab love for poetry facilitated the exercise of this faculty. When the Prophet died the revelation ceased. There was no distinct copy of the whole, nothing to show what was of transitory importance, what of permanent value. There is nothing which proves that the Prophet took any special care of any portions. There seems to have been no definite order in which, when the book was compiled, the various Suras were arranged, for the Quran, as it now exists, is utterly devoid of all historical or logical sequence.



For a year after the Prophet's death nothing seems to have been done; but then the battle of Yemana took place, in which a very large number of the best Quran reciters were slain. Omar took fright at this, and addressing the Khalif Abu Bakr, said: "The slaughter may again wax hot amongst the repeaters of the Quran in other fields of battle, and much may be lost therefrom. Now, therefore, my advice is that thou shouldest give speedy orders for the collection of the Quran." Abu Bakr agreed, and said to Zaid, who had been an amanuensis of the Prophet: "Thou art a young man, and wise, against whom no one amongst us can cast an imputation; and thou wert wont to write down the inspired revelations of the Prophet of the Lord; wherefore now search out the Quran and bring it together." Zaid, being at length pressed to undertake the task, proceeded to gather the Quran together from "date leaves and tablets of white stone, and from the hearts of men." In course of time it was all compiled in the order in which the book is now arranged. This was the authorized text for some twenty-three years after the death of Muhammad. Owing, however, either to different modes of recitation, or to differences of expression in the sources from which Zaid's first recension was made, a variety of different readings crept into the copies in use. The Faithful became alarmed, and the Khalif Osman was persuaded to put a stop to such a danger. He appointed Zaid,

with three of the leading men of the Quraish as assistants, to go over the whole work again. A careful recension was made of the whole book, which was then assimilated to the Meccan dialect, the purest in Arabia. After this all other copies of the Quran were burnt by order of the Khalif, and new transcripts were made of the revised edition, which was now the only authorized copy.”\*

So far from being a secret transaction, this is historical and intelligible, the actors, time, place, motives, and often the changes or corrections being traceable. There are even traditions recounting certain passages which they say were omitted. The Shiahs, for example, maintained that the following verses were omitted in Osman’s recension :

“ O Believers ! believe in the two lights (Muhammad and Ali).

“ Ali is of the number of the pious ; we shall give him his right in the day of judgment ; we shall not pass over those who wish to deceive him. We have honored him above all this family. He and his family are very patient. Their enemy† is the chief of sinners. We have announced to thee a race of just men,‡ men who will not oppose our orders. My mercy and peace are on them, living§ or dead.

“ As to those who walk in their way, my mercy is

\**Faith of Islam*, second edition, pp. 9, 10.

†Muawiyah.

‡The Twelve Imams.

§Al Mahdi is supposed to be still alive.

on them; they will certainly gain the mansions of Paradise.”—*Faith of Islam*, pp. 12, 13.

### *Motive of Forgers.*

If we now ask, what was the motive leading to the forgeries and omissions said to exist in the Bible? we are told they were made in order to destroy the evidence furnished by prophecy to the mission of Muhammad.

### *When was the Bible Corrupted?*

This involves us at once in our last question, “When did these alleged corruptions take place?” Was it before or after the advent of your Prophet?

If before, how can we escape the conclusion that those who made them were gifted with prophetic foresight by which they anticipated the rise of a new religion in Arabia, and were moved to destroy beforehand the testimony by which it would seek to establish its claims?

It is difficult to believe that God would allow to his enemies a knowledge of future events to be used by them in thwarting his own plans.

If we adopt the other hypothesis, these changes could not have taken place very soon after the death of Muhammad, for the parties interested in making them were many of them not aware of his existence

or of the foundation of Islam till many years after his death.

In that case, it would seem as if their contemporary Muslims might have an accurate knowledge of the facts, such as we have of the recension of the Quran. Muhammad himself settles the question by his own testimony, by accepting the Scriptures of his day in the hands of Jews and Gentiles as the Word of God, and by repeatedly adjuring their possessors to examine them for the proofs of his divine mission. He does charge the Jews of Medina with concealing and denying the truth with regard to himself, but never with not having access to it. Would God suffer his prophet to appeal to an already corrupted witness? Would he not reveal the truth to him? He even speaks of the Quran as "confirming that Scripture which was revealed before it, and preserving the same safe from corruption."

It seems, then, either no corruption had occurred previous to his time, or he was not informed of it, his disciples being in that case wiser than their master.

### *Our Bible the Same as in Muhammad's Day.*

If you desire substantial proof that our Bible is the same as that extant in the time of Muhammad, let us look at a few facts.

At the rise of Islam, the Old Testament had ex-

isted in complete form for about a thousand years, the New Testament for more than five hundred. The books of the latter especially were widely diffused, and many copies, some of which, now existing, are known to have been made many years before Muhammad was born.

When the Scriptures now in common use are compared with these old manuscripts, they are found to be in substantial agreement, proving beyond a doubt that no change has taken place since they were produced.

Of the authenticity of the Old Testament one writes as follows: "Although we have no Old Hebrew manuscripts, we have the translations made into other tongues—as the Septuagint, made into Greek by Jews in Egypt before the time of Christ; the Syriac, made probably in the second century A.D., and the Latin Vulgate, made in the latter part of the fourth century. These are, for the most part, independent testimonies, and not mere copies of some one common original, as their verbal differences sufficiently attest; but their complete agreement in all essential points demonstrates the care with which the sacred books have been preserved, while it establishes their integrity more satisfactorily than that of any other ancient book is established."

The existing New Testament manuscripts are thus described:

"The earliest manuscripts of the New Testament

are called Uncial, and were written in capital letters on vellum. Later than these, come Cursive mss., written in a running hand. The former date from the fourth century A.D., and number somewhat more than a hundred; the latter from the tenth century, and there are some twenty-eight hundred accessible to scholars. But these numbers are constantly increased by new discoveries. Within the last two or three years such have been made in Arabia and Egypt."

Three of these old manuscripts are famous for their age and great value to scholars. It is a noteworthy circumstance that one of these, copied in the fifth century after Christ, and the second before Muhammad, is to be seen in the British Museum at London, in the Protestant country of England.

One of the fourth century A.D., therefore many years older, is the property of the Pope of Rome, the head of the Roman Catholic, or Western, Church.

The third copy, also of the fourth century, belongs to the Emperor of Russia, the head of the Eastern, or Greek Church. These old manuscripts of the New Testament agree with each other, and with those issued by the printing-presses of to-day. Any variation of importance would be at once detected and made known to the Christian and Jewish world, who have not received their Scriptures without good evidence, and are not likely to abandon them without the best of reasons.

Islam is but one of many assailants who have attacked the credibility of these books from different sides, but have found in them "an anvil which has worn out many hammers."

*Authenticity of the Quran.*

I once said to you that it was difficult to understand the implicit faith with which a Shiah Muslim receives his Quran, while rejecting the compilers, the first three Caliphs, and not hesitating to charge them with the suppression of verses which he regards as of vital importance, and with a disobedience to the direct commands of God through his Prophet, which was the cause of unbounded disaster to Islam. Could men capable of such conduct be trusted to transmit other truths faithfully? Among the twelve disciples of our Lord Jesus one was found who cared only for his own aggrandizement, and even sold his Master for a price; but he was lost forever to their number, and had no part or lot in giving the narrative of the life and teachings of Jesus to the world. There remains no Gospel of Judas Iscariot, and if there did, no Christian would accept it as worthy of confidence.

You smiled and said my objection was an old one, and had already been fully considered. It must be remembered that when the Quran was put in book form the son-in-law of the Prophet, Ali Murtaza,

and his grandson's sons Hassan and Houssain, were still living, with most of his wives; many of his relatives and companions, the Muhajirin, who had fled with him from Mecca, and the Ansars, the helpers of Medina. These were so familiar with the Suras, and the conditions of their revelation and interpretation, that they alone have been considered worthy to give authoritative explanations of the Quran, it being deemed presumption on the part of any since their generation to attempt to ascertain for himself the meaning of any passage. Some of these knew the entire book by heart, and many others had memorized portions which they had often heard from the lips of the Prophet; all revered it so deeply that any change would be at once detected and exposed. You said also that the divisions which so soon arose in Islam gave an additional and valuable guarantee of its genuineness. You compared it to a sealed casket of jewels perpetually guarded by vigilant rivals, who must be reconciled and agree together before either can open the treasure and abstract a single gem. As a matter of fact, such harmony has never yet prevailed, and is not likely to occur in Islam.

Very well. If your reasoning holds good for the Quran, it is equally applicable to our New Testament, which was reduced to writing in the lifetime of the apostles, and of myriads of the followers of Christ who had seen his face, heard his words, been



eye-witnesses and some even subjects of his miraculous power.

I hope, then, you will not refuse to believe that the Scriptures we offer for your perusal are the true and uncorrupted Word of God.

### *Has the Bible Been Superseded?*

Granting this, is it possible that, having been superseded or abrogated by the Quran, the Old and New Testaments have survived their usefulness, and have now no word to say to which man need listen?

If this were true, it still seems as if any communication which the high and holy God had ever designed to make to his creatures must, from the character of its Author and his relationship to us, be unspeakably interesting and precious, and, as such, well worth our attention. Again, were it possible for such a revelation to lose all other importance, it would still, by its style, contents, and character, furnish a standard of comparison by which we might demonstrate for our own and others' satisfaction its unity of origin and consistency with the subsequent and superseding revelations.

Suppose, further, that God's dealings with man could so change that we should no longer be governed by the revelations which guided the holy men of old, could we discover in their history and example nothing to profit us and promote the glory

of God? We find there the record of their inmost life, their prayers and praises, their conflicts and victories? Are they nothing to us? Men naturally desire to look into the history of the race. In the Bible alone we have absolutely reliable records deriving incalculable value as being written from the Divine standpoint. Is it credible that God himself debars our study of the most wonderful history and the only truthful one the world has ever seen? We long ardently to know what is to be the future of our race and of our world. Only one book furnishes the desired information, and by its many prophecies already fulfilled justifies our expectation that those remaining unfulfilled, extending to the end of time, shall yet come to pass. God himself enjoins and blesses their study; we cannot believe he gave them to be superseded in five hundred years by a book conspicuously devoid of prediction.

But let us appeal to God's own Word.

### *Testimony of the Bible.*

Psalms cxix. 152, 160: "Concerning thy testimonies I have known of old that thou hast founded them forever. Thy word is true from the beginning, and every one of thy righteous judgments endureth forever."

In Isaiah viii. 20 the Jews are commanded to look "to the law and the testimony."

The Lord Jesus exhorts the men of his day to “search the Scriptures,” referring to the Old Testament, the New Testament not being then written.

Nothing in any Scripture shows that it is ever to pass away. On the contrary, Christ says of the Old Testament :

Matt. v. 17, 18: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

And touching the New Testament:

Matt. xxiv. 35: “Heaven and earth shall pass away, but my words shall not pass away.”

Had God intended after six hundred years to abrogate the Old and New Testament and substitute the Quran, he would surely have given some intimation of it; as he has not done so, but rather taught us to believe the Scriptures of lasting authority, those who neglect and discredit them assume a grave responsibility, and run a serious risk of committing a fatal error. I beg you, therefore, to make the sacred books an object of careful and reverent study.

### *Character of the Scriptures.*

If we now proceed to examine the Holy Bible we shall learn from itself it was given to the world by the agency of many men, though of one nation, in

three different languages, Hebrew, Chaldean, and Greek, in widely distant times and varying circumstances.

It is a book for the whole earth, not local or provincial, dealing with many nations; indeed, with the whole race of man. It is, therefore, adapted and intelligible to all. It comprises every variety of literature—narrative, poetic, didactic, etc. It is composed of sixty-six books, written by at least forty men, possibly by many more, since they were not anxious to perpetuate their own names, but to promote the glory of God, whose instruments they professed to be. The stations, education, and occupations of these writers were as diverse as one can imagine, from a herdsman and gatherer of sycamore fruit to a powerful mind renowned for wisdom; embracing a poor fisherman taken from his boat and nets, and the brilliant intellect trained in the learning of the foremost schools of his day.

The time which elapsed from the writing of the first book to the completion of the whole cannot be less than sixteen hundred years, a period in which great social and governmental changes took place.

### *Unity of Scripture.*

One would consider it hopeless to look for anything like coherence in the contents and spirit of such

a work, but the reader is amazed to find it produces the impression of a communication from one will and one intelligence, consistent and unchanging, the mind of a Master using the hand of different scribes to convey his meaning, while he alone dictates the message they transmit.

“The wonderful truth in reference to all the books is, that when brought together from so many sources, from so many ages, in so many styles, and composed separately, without reference to their final collection in one volume, there should be found through them all an absolute harmony in their revelations of the character and purposes of God, of the nature and necessities of man, and of the one great divine plan of human redemption. Each portion seems to be naturally related to the others, and has an important office to perform in completing the perfect and harmonious scheme.”\*

For eighteen hundred years the infidel and enemy has vainly sought for contradictions and discrepancies. Not only is the volume consistent with itself and with the discoveries of science, history, and archæology, but far more, it has shown itself capable of meeting the deepest and most complex needs of the human heart, and successfully guiding all the affairs of life.

In subjects and style it is worthy of its professed origin and reputed Author; it is the one book which

never wearies, never disappoints, to which old and young, rich and poor, learned and ignorant, of every time and nation, resort with ever-growing love and admiration, finding in its pages counsel, comfort, hope, and strength.

In its copious variety and wondrous adaptation to human need it resembles nothing so much as the visible frame of nature, its corresponding volume, written by the same Author, and bearing the same signature of infinite wisdom, power, and goodness. Rev. Dr. Arthur T. Pierson well says: "The work will bear the marks of the workman—his knowledge, wisdom, skill, and design. Moreover, the more perfect the workmanship the more complete the exhibition of the character of Him who thought out and wrought out such perfection of product. It is very remarkable that sevenfold perfection is claimed for the Word of God. We associate with him who is its author seven attributes, such as omnipotence, omniscience, omnipresence—natural attributes—and providence, truth, righteousness, and love—moral attributes. All these his Word displays in a remarkable degree.

" His Omnipotence in the miracles of power which it records.

" His Omniscience in its predictive prophecies.

" His Omnipresence in the unity of its plan and structure.

" His Providence in its history and geography.

“ His Truth in its general accuracy, its conformity to nature, reason, etc.

“ His Righteousness in its faultless morality.

“ His Love in its transforming energy.

“ All these proofs of its transforming energy lie within itself, so that we have only to search the Scriptures to find God’s sevenfold seal impressed upon them all the way through.”

### *Position of Man in the Universe.*

Let me call your attention to a few facts which custom has made to us such a matter of course that we fail to give them their deserved importance, often, indeed, to consider them at all.

So far as we can judge, our race occupies a peculiar position in creation. We are aware of the existence of other worlds and other beings not like ourselves, confined by the law of gravitation to one planet, but allowed to pass from place to place, frequent visitors of our world, though from some cause our senses are generally incapable of perceiving their presence. We learn from the Bible that these spirits are either good or bad in character, that they have power to influence our minds while themselves unseen by us, but that it is possible, under exceptional circumstances, for us to recognize and communicate with them. That such intercourse is so rare, so terrifying, apparently so unnatural, is a

subject demanding grave thought. We have been taught that death is not the end of our personal and conscious existence, that the members of our own race, though constantly vanishing from our midst, have not ceased to be, but have only passed behind a veil, which we are unable to lift. If we consult Scripture, we find ourselves forbidden to seek intercourse with the dead, and can only wonder why such communication is prohibited. Is it possible that our state is abnormal, like that of prisoners debarred access to those for whose society they are unfit, and deprived of privileges of which they are unworthy? Or like the miserable leper, isolated partly that his loathsome disease may not spread to others, partly that the sight of his sufferings may not offend those who are in health? Or, to use a less gloomy comparison, can we be like invalids, unable by reason of sickness to mingle in the activities and joys of the healthy, for their own good undergoing a confinement and subject to a regimen which may result in their restoration to circumstances which in their present state they could only find injurious? Whatever be our true position, we understand enough to know we are blind, ignorant, weak, and inexperienced. Should a voice, then, reach us purporting to be that of the great God who made and governs us, preserver of our life and arbiter of our destiny, with what circumspection should we receive it, lest it be the voice of an enemy seeking to deceive us to



our ruin. Such an enemy we know we have; if he scrupled not to ply his arts, all too successfully, on our first parents in their primeval virtue, do we expect him to spare us?

Eve fell because she accepted the word of the tempter, unsupported by testimony, failing to subject his truthfulness to any valid test. There is danger that we may fall into the same snare, becoming not only deceived but deceivers, all the more dangerous because we ourselves labor under a strong delusion, thus luring others to follow in a path of destruction. How necessary, then, that a true revelation should furnish some indubitable proof, some infallible criterion, of its divine origin! God in his mercy has not left us without such a test of his Word.

*Fulfilled Prediction a Proof of Revelation.*

I refer to the fulfilment of prophecy, of which the Bible speaks as follows:

Deut. xviii. 21, 22: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

Jeremiah xxviii. 9: "The prophet that prophe-

sieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

Isaiah xli. 21-23: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and show us what shall happen; let them show the former things what they be, that we may consider them and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together."

Isaiah xliv. 7, 8: "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any."

Isaiah xlvi. 9, 10: "Remember the former things of old: for I am God and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Isaiah xlvi. 3-7: "I have declared the former

things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard; see all this, and wilt thou not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them."

John xiv. 29: "And now I have told you before it come to pass, that when it is come to pass ye might believe."

### *Miracles an Evidence of Revelation.*

Many of God's messengers were commissioned to work miracles to confirm the truth of their words to the people to whom they were sent. But something more than a miracle seems needed for subsequent generations, and God has thus graciously condescended to furnish a test of his Word which can be applied by every one who is reached by it.

*'Prophecies Immediately Fulfilled.*

Many prophecies were fulfilled in the lifetime and within the knowledge of those to whom they were addressed, who have left their testimony to the facts, as the announcements made by Moses of the plagues of Egypt, and the predictions made by our Lord of the time, place, agents, and mode of his death, of his resurrection and ascension.

Many were fulfilled, not in the time of the generation who heard them first, but in a period closely succeeding, as, the promise given by Jeremiah of the return of the Jews from Babylon after seventy years' exile. Some of those carried away in childhood survived to see Jerusalem again in their old age. A hundred years before, Isaiah had also prophesied their return, even naming the Persian king who should give permission for the rebuilding of the ruined temple. Isaiah xliv. 26-28: "I am the Lord, that confirmeth the word of his servant, and performeth the counsel of his messengers: that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built. And I will raise up the decayed places thereof. That saith to the deep, Be dry, and I will dry up thy rivers. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." There are many prophecies of this character

whose historical fulfilment we learn not only from the Bible, but from other sources. Other predictions are being accomplished in our own day; many remain unfulfilled, as yet, to furnish a witness to coming generations.

This proof is cumulative, so that we have more testimony than our ancestors, as they possessed more than their fathers.

### *Specimen of Prophecy.*

For one of the most remarkable prophecies, covering already twenty-five hundred years, and we know not how much remaining time, let me refer you to the second chapter of Daniel, where four great successive universal monarchies are shown in the dream of Nebuchadnezzar, as the different parts of a gigantic image composed of various metals, and finally destroyed by a power represented as “a stone cut out of the mountain without hands.” Before the impact of this new and exterior force, the various constituents of the image—gold, silver, brass, iron, the clay—were broken in pieces and carried away like chaff by the wind, while the stone “became a great mountain and filled the whole earth.” We are told this stone typifies a kingdom which is never to pass away.

The first universal monarchy, represented as a head of gold, was at the height of earthly glory when

its great king beheld this vision. It was succeeded by the empire of the Medes and Persians under Cyrus, the chest and arms of silver. Then followed the body of brass, the rule of the Greeks under Alexander the Great and his successors.

The Roman Empire, afterwards divided into Eastern and Western, is symbolized by the legs of iron. We seem now to be living in the times of the feet, partly iron and partly clay.

European civilization and institutions are directly derived from the Roman Empire. Europe is the child of Rome, and the colonies planted by her in different parts of the globe, notably in the two Americas and Australia, bear the same impress on their institutions and governments of the spirit of the fourth empire. Of all the continents it is Europe which at present dominates the earth, and whose controlling influence is felt to its remotest border. It is Europe which intimidates and holds in check Muslim, heathen, and savage powers; she and her daughters are wielding to-day the forces which decide the destiny of nations.

But she is no longer a unit, as in the days of ancient conquest; the division and weakness of her antagonistic counsels and interests are only too evident, and seem to forbode disaster and a crisis of some kind. Have we not seen, then, that for these many centuries the great current of human history has taken precisely the course foretold by the He-

brew exile, who spoke standing at the very fountain-head whence the mighty stream arose?

Who then knew this end from the beginning?  
Who revealed it, if not God?

### *Evidence of Ruined Cities and Countries.*

To turn to another evidence of fulfilled prophecy: We have read of Nineveh, Babylon, and Tyre as world-renowned cities, attaining unexampled splendor and power. While they were still enjoying the greatest prosperity, no signs of a coming doom being visible, their utter destruction was foretold by Old Testament prophets. This has been so thoroughly accomplished that for many hundreds of years every trace of the sites of two of these cities was utterly lost. It is only in our own century that the ruins of Babylon, near Bagdad, and of Nineveh, near Mosul, have been discovered and identified. The spade placed by the Christian explorer in the hands of the Muslim laborer has cleared away the dust of ages, and brought to light countless witnesses to the truth of the Jewish and Christian Scriptures. This great body of evidence discovered in our own time appeals with peculiar force to this generation, as the dead of centuries ago speak to us in languages which long since ceased to breathe from human lips.

I only mention these as specimens of the great dis-

coveries which have been made in Turkey in Asia, Egypt, and the Holy Land. The whole chapter of the explorations made, the decipherment of ancient records, etc., is a remarkable one in the annals of the human race. May we not say that since, almost without exception, these discoveries are made in Muslim territory, God is in a special way calling the attention of Islam to the truth of His own Book; and may we not urge it upon them as worthy of their most serious consideration?

But you will say these proofs are for the scholar, the traveller, the learned man; they are not accessible to all men; and if they were, all are not fitted to understand and appreciate them. The laborer who brings them to light knows nothing of their value, and we can hardly imagine him grasping the proofs which they furnish, or weighing the testimony they contain. Let us have something suited to his comprehension. Let us have evidence to reach the ignorant multitudes who never stir beyond the village where they were born, and who are guiltless of the knowledge of books.

*Witness of the Jew.*

Very well. God has not left himself without a witness suited to the capacity of these, the great majority of the trace—a witness almost ubiquitous, fa-



miliar, strongly individualized, to be understood by the dullest, not to be explained away by the most learned, to be "known and read of all men."

Who does not recognize the Jew, outcast and wanderer from his own land, but at home in no other? For eighteen hundred years he has found no rest under heaven for the sole of his foot.

The Jews were once brave and warlike, but now they are timid—unresisting one might almost say—hopeless, at least as we see them here, their spirit broken by long adversity and contempt. They have gone through such terrible persecutions that it seemed they must lose their national identity and be forced to amalgamate with other races. A brief sunshine of prosperity has beamed on them at times, then passed away, leaving no traces of permanent benefit. The storms of adversity have beaten on them while their adversaries confidently predicted their utter destruction, but they have emerged from the water floods with the same marked characteristics and tenacity of life as of old. They dwell alone, and "are not reckoned among the nations," unbeloved and unprized in the lands where they sojourn, often the objects of jealousy and resentment. In the present century they have, perhaps, experienced more of toleration and opportunity than ever before, but there are not wanting signs now in the countries of Europe of a tempest gathering to break on their devoted heads. It is told as a saying of one of their

Rabbis: "The nations have persecuted, but they cannot destroy us, for there is a blessing on our nation. The time is coming when they will desire to bless and exalt us, but shall not be able, for there is also a curse upon us." What a mystery their history is to themselves and others! But the Old Testament predicted all this long before in its minutest details, and the New Testament reiterated the same warnings.

One of the arguments for the divine origin of the Jewish Scriptures is that they abound in the most unflattering portraiture of national guilt and unworthiness. Certainly nothing but a firm persuasion of their truth could induce a people to preserve so carefully records so humbling to race pride, reproofs so withering, and threatenings so terrible.

### *Destruction of Jerusalem.*

A volume might be devoted to show the fulfilment of the predictions touching the Jews, but let one example suffice—the second destruction of Jerusalem. At the time of our Lord's crucifixion the Jews inhabited their own land, and there appeared no probability of their leaving it. Their national and religious life centred about their capital, where alone could their great feasts be celebrated and the essential observances of their religion be practised. They were specially attached to their temple, a structure

of great beauty, destined in popular belief to endure to the end of the world. Jesus prophesied as recorded in Luke xxi. 5: "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

Luke xxi. 20-24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . And they shall fall by the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

There appeared at that time no reason to expect the total destruction of the Temple, any more than of the Coliseum at Rome or the Parthenon at Athens, which remain in a tolerably good state of preservation at the present day. Buildings more ancient still stand in various parts of the world, but forty years after Christ's prophecy was uttered Jerusalem was taken by the Romans, many of the wretched inhabitants were put to death, others were sold into slavery, and the Temple was utterly demolished.

"Titus, the general in command of the Roman army which destroyed Jerusalem, was extremely anxious to save the Temple, and gave strict orders that it should be spared. But a soldier threw a blazing brand into the building, and all efforts to extin-

guish the fire were in vain. Titus would at the last moment have checked the fury of his troops, but the soldiers, maddened by the length of the siege, flung each his torch into the midst of the splendid pile and hurried to the work of carnage. The magnificent Temple was consumed by flames and not one stone left upon another."

Moreover, Jesus declared that the Jews should remain a distinct race among men till his second advent. Speaking of that event, he says in Mark xiii. 30: "Verily, I say unto you, this generation (or race) shall not pass away till all these things be done."

It was foretold that the Jews, if disobedient to God, should become a curse among the nations.

Jer. xxix. 18: "Behold, I will send upon them the sword, with the famine and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them." Do we not see them scattered among the nations, and do we not hear their name used as a byword and a curse, a synonym for avarice and deceit? The European speaks of "a perfect Jew," "jewing down" a man to get the best of him in a bargain. The angry Muslim exclaims: "Do you take me for a Jew?" and can find no more opprobrious epithet than Jew with which to revile the

object of his wrath. The Jew then is one great witness to the truth of God's word.

### *The Christian Proof of Revelation.*

“In the mouth of two or three witnesses shall every word be established.”—2 Cor. xiii. 1.

There is another nation, a peculiar people, not like the Jew, of one blood, but called out and gathered from every race under heaven. “These are they who follow the Lamb whithersoever he goeth,” the lovers and subjects of Jesus of Nazareth, the King of the Jews. They are also a living proof of the truth of the word that he who was rejected by his own people should gather the heathen to his obedience, who as God's people should be called by a new name.

### *The Calling of the Gentiles.*

Addressing Israel, God says in Isaiah lxxv. 15: “And you shall leave your name for a curse unto my chosen: for the Lord God shall slay thee and call his servants by another name.”

In Acts xi. 26 we read: “The disciples were called Christians first in Antioch.”

Although the first followers of our Lord were from his own people, the mass of the nation refused to recognize him as their promised Messiah, and with few exceptions continue in unbelief to this day.

On the other hand, being preached to the heathen, many accepted him with joy, according to Isaiah xlix. 6, 7: "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers. Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee."

Romans xi. 25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Christ says, John x. 16: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Again, after his resurrection, in Matt. xxviii. 18: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

The hand which traces these lines is that of a descendant of savage tribes in Western Europe. When

Jesus of Nazareth spoke these words they, votaries of false gods, were offering human sacrifices to devils. You once asked the derivation of the English names for the days of the week, and I told you they were a reminder of our ancient heathenism, when our fathers on the first day worshipped the sun, on the second the moon, and each day was dedicated to a particular god. The children of those idolaters have long borne the name of Christian, and though many of them possess only the name, myriads of others are true and loving subjects of Jesus, obeying his commands, imitating his life, and trusting in him alone for salvation. Every Jew, then, and no less every Christian, is a living witness to the truth of the holy books.

### *The Quran Compared with the Bible.*

Having now hastily glanced at some of the proofs of the divine character of the Bible, let us now examine the claims of the Quran to the same origin.

Unlike the former Scriptures, it comes to the world from the mouth and in the lifetime of a single individual, necessarily localized and provincial in style and treatment. To begin with, in a case involving merely earthly interests we should count this a misfortune, for we all know how important it is in establishing a point to have evidence from more than one person. In Muslim law, as you are aware,



cases occur where the testimony of four eye-witnesses is required to settle a case. If but one witness is obtainable we insist that his story shall be perfectly consistent, that he shall not contradict himself.

### *Self-Contradictions of the Quran.*

But in a careful examination of the Suras, which profess to come from the only true God, by the medium of one prophet, contradictions appear: not only about matters of precept and doctrine, for which we might account as necessary changes in God's modes of dealing with a people according to varying circumstances, but these discrepancies regard facts already accomplished. For instance, in Sura III., Sur al Imran, Family of Aaron, v. 54: "When God said, O Jesus, verily I will cause thee to die and I will take thee up unto me and I will deliver thee from the unbelievers, and I will place those who follow thee above the unbelievers, until the day of resurrection. Then unto me shall ye return, and I will judge between you of that concerning which ye disagree."

But in Sura IV., Surat un Nisa, of Women, v. 156, speaking of the Jews, says: "They have said, Verily we have slain Christ Jesus, the son of Mary, the apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likeness; and verily they who disagreed concerning



him were in a doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him, but God took him up unto himself."

Now, the Quran is here dealing with an actual occurrence: either Jesus died or he did not die. How can both these passages be true? The Old Testament told us he would die for sinners, and the New Testament that he did so die, but what are we to make of this third confused witness? It appears as if it were not only the Jews who "were in a doubt concerning this matter and had no certain knowledge thereof."

In a matter of precept we find in Sura XVI., Surat al Nahl, the Bee, v. 93: "Perform your covenant with God when ye enter into covenant with him, and violate not your oaths, after the ratification thereof, since ye have made God a witness over you. Verily God knoweth that which ye do."

Sura LXVI., Surat al Tahrir, v. 2: "God hath allowed you the dissolution of your oaths, and God is your master. He is knowing and wise."

In Sura II., Surat ul Baqr, the Cow, v. 115, touching prayer: "To God belongeth the east and the west; therefore, whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient."

In the same Sura, v. 144 and 145: "We appointed the Qibla toward which thou didst formerly pray,

only that we might know him who followeth the prophet from him who turneth back on the heels. We have seen thee turn about thy face toward heaven with uncertainty, but we will cause thee to turn thyself toward a Qibla that will please thee. Turn, therefore, thy face toward the holy temple of Makkah, and wherever ye be, turn your faces toward that place."

But, you will answer, the latter passages abrogate the former, according to the principle delivered in Sura II., the Cow: "Whatever verse we shall abrogate, or cause thee to forget, we will bring thee a better than it, or one like unto it."

Sura XVI., Surat al Nahl, the Bee, v. 103: "When we substitute in the Quran an abrogating verse in lieu of a verse abrogated (God best knoweth the fitness of that which he revealeth) the infidels say, Thou art only a forger of these verses. But the greater part of them know not truth from falsehood."

Authorities differ as to the number of verses abrogated. They have been estimated as from five to five hundred. "The fragmentary way in which the Quran was given was not without its difficulties. Some passages contradicted others; some were difficult to understand. To the Prophet alone was the solution known. The knowledge he communicated to his immediate followers, the Companions, as they are called, thus: "To thee have we sent down this

book of monitions, that thou mayest make clear to men what hath been sent down to them.”

*The Prophet Alone Could Explain the Revelation.*

Sura XVI., Surat al Nahl, the Bee, v. 46, Ibn Khaldun says: “The Prophet unfolded the meaning, distinguished between abrogated and abrogating verses, and communicated this knowledge to his companions. It was from his mouth that they knew the meaning of the verses and the circumstances that led to each distinct revelation being made.” There are many traditions which refer to this fact, and to innovations introduced by special revelation.\*

*God Unchanging.*

The great difficulty presented by this doctrine of abrogation is that it seems to conflict with the character of God as previously revealed. In James i. 17 he is described as the “Father of lights, with whom is no variableness, neither shadow of turning.”

Psalms lxxxix. 34: “My covenant will I not break, nor alter the thing that is gone out of my lips.”

Malachi iii. 6: “I am the Lord, I change not.”

Numbers xxiii. 19, “God is not a man, that he should lie; neither the son of man, that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good?”

\*See note on page 215.

Rom. xi. 29: "The gifts and calling of God are without repentance."

It is difficult to understand why this new principle, foreign to the former Scriptures, is introduced in the Quran, which if intended to supplant them should present, if not the same character, a superior one in every respect. But this principle is adapted to throw doubt on the genuineness of its inspiration, as is also the circumstance that no one but the Prophet was able to explain the apparent contradictions. The citation from Sura XVI. shows it was a great stumbling-block in the way of the unbelievers, who were unable to accept the Quran as the word of an omniscient God, and resorted to a very different hypothesis of its authorship.

### *Abrogation Charged Against the Bible.*

I have heard Muslims make the charge that this principle does exist in the Bible, and they illustrate it by the passing away of the ceremonial law of Moses with regard to forbidden food, circumcision, etc. To meet this charge it is necessary to remember that the ceremonial law did not express the essentials of religion, which are unchangeable, but rather its outward garb, as distinguished from its true life. It is never spoken of as a permanent rule, and its provisions were planned for and confined to the Jewish people. One of its objects was to educate

them by the use of types and shadows to the perception of spiritual realities; another was to preserve their separate identity as a race in training for a special religious mission. The ceremonial law was a means, not an end, like the scaffolding used in the decoration of a building, useful and necessary for a time; when its purpose is served it becomes a superfluity and incumbrance. It is nowhere presented as a means of salvation, as we are plainly taught from the beginning of the Scriptures that salvation is of grace by faith, and not a payment made by God in virtue of any works or religious observances of man. Intimations of the transitory nature of this law are not wanting in the Old Testament; but in the New Testament we learn fully the reasons for its being no longer binding on men. We must speak of this subject later on, but will only say now that any difficulty it presents to the candid mind disappears before a thorough study of the great underlying principles of God's dealings with men.

### *Discrepancies Between the Quran and the Bible.*

It remains now to compare the Quran with the Old and New Testaments. We find ourselves at once entangled in a maze of contradictions and discrepancies in history, chronology, doctrine, precept, terms of salvation, the character of God, and the character of man, so that we no longer wonder that the theory

has been brought forward of the corruption of the original books. But as already shown, that supposition is groundless, and the differences which exist are in the whole spirit and structure, shutting us up to the conclusion that both cannot be true. The strangest part is, that Muhammad does not seem to have had a suspicion of these inconsistencies. "There is no evidence that Muhammad had any practical acquaintance with the Old and New Testament Scriptures. There is only one quotation in the Quran from the Old Testament, and that is a passage from Ps. xxxviii. 29, which is quoted in Sura XXI. v. 105. Since the Law was given, we have written in the Psalms that 'my servants, the righteous, shall inherit the earth.' " There are a few apparent references to the New Testament. The poetical portions are the Prophet's own creation; for the rest he was indebted to the Jewish traditions based on the Talmud. The Babylonian Gemara was finished about the year 530 A.D., the Jerusalem Gemara in 430 A.D., and the Mishna about 220 A.D. All of these, therefore, were available. Other portions of the Quran are derived from stories found in the Apocryphal Gospels, Christian legends, and Zoroastrian tales."\*

If we adopt this account of the origin of the Quran, which can be verified by consulting the sources above mentioned, Muhammad's ignorance of a conflict between the Quran and the Bible is in-

\* *Faith of Islam*, second edition, pp. 13 and 14.

telligible; but where, then, is the eternity and verbal inspiration of his revelation?

The former Scriptures stand on their own merits, promising and needing no successor. If they are false, the Quran falls with them, as professedly based upon them; if they are true, it falls, as being inconsistent with them. There seems no escape from this dilemma.

### *Inconsistencies Specified.*

But to specify some of the alleged inconsistencies.

In the last chapter of the New Testament, in Rev. xxii. 18, 19, we read: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The Christian Church has for eighteen centuries accepted this passage as closing the Word of God revealed to man. The Quran, written more than five hundred years after, and professing to come from the same unchanging God, both adds to and takes from the former Word, as it is indeed obliged to do, if it has any reason for being at all.

Not to speak of the historical differences which are patent to every reader, as the substitution of Ish-



mael for Isaac in Abraham's sacrifice, let us examine the contradictions in doctrine.

Isaiah ix. 6, 7, speaking of the advent of Messiah, says to the Jewish nation: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even for ever."

Micah v. 2, prophesying of the birthplace of the Messiah, says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, even from everlasting."

Psalms ii. 6, 7: "Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

Psalms cx. 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." These four quotations are from the Old Testament; let us add four from the New Testament.

Mark xiv. 61. 62: "Again the high priest asked



him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."

John i. 14: "And the Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth."

Phil. ii. 6-11: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

1 Timothy iii. 16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

### *Quran Denies the Divinity of Christ.*

The Scriptures thus plainly teach the divinity of Christ, but we read in the Quran as follows:

Sura V., Surat ul Maida, the Table, v. 19: "They are infidels who say, Verily God is Christ, the Son of Mary. Say unto them, And who could obtain anything from God to the contrary, if he pleased to destroy Christ, the Son of Mary, and his mother, and all those who are on the earth?" The same Sura, v. 76, 77, 79: "They are surely infidels who say, Verily God is Christ, the Son of Mary; since Christ said, O children of Israel, serve God, my Lord and your Lord. Whoever shall give a companion unto God, God shall exclude him from Paradise, and his portion shall be hell fire, and the ungodly shall have none to help them. They are certainly infidels who say God is the third of three, for there is no God besides one God, and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Christ, the Son of Mary, is no more than an apostle. Other apostles have preceded him; and his mother was a woman of veracity; they both ate food."

Similar passages abound in the Quran fiercely denouncing the crime of giving God a companion.

*Surpassing Honors Paid to Muhammad.*

But it is difficult to avoid the conclusion that Muslims render themselves liable to be charged with the sin of regarding mortal men with the reverence due to God alone. In a recent official account of a re-

ligious ceremony at Constantinople, Muhammad is entitled "The Cause of the Creation of the Universe, the Prince of the Righteous and of Princes, the Pride of all things Existent, the Best Beloved of the Eternal God, the Messenger of the Creator of Earth and Heaven, the Guide in Sorrow and in Joy, the Intercessor of the Day of Judgment, Our Lord His Highness, the Most Perfect and Choice Prophet." No such titles are used in the whole Bible of any mere man. No creature is ever allowed to receive the glory belonging to the Creator alone.

The above-quoted document is a deliverance of the Sunnis; but the Shiahs are, if possible, more extravagant in their eulogies. The Hyat ul Kuloob (translation of Rev. J. A. Merrick) says: "God formed the table on which are registered the immutable decrees, and from the light of the table he formed the sacred pen and addressed it, saying, Write my Unity. The pen lay confounded a thousand years by hearing the divine command, and when it returned to reason, said, Lord, what shall I write? The Most High rejoined, Write, there is no God but God; Muhammad is the Apostle of God. When the pen heard the name of Muhammad, it prostrated itself in adoration, and said, Glory to the Unity, the Omnipotent! Glory to the great, the most mighty! It then arose and wrote the creed, and inquired, Lord, who is Muhammad, that thou hast mentioned his name in conjunction with thine own?

The Most High answered, O pen, if he had not existed, I had not formed thee. I have made all my creatures on his account. He imparts hope and inspires fear, holds the lamp of light and makes intercession, and he is my friend. From the light of Muhammad the Most High created Paradise and adorned it with four great qualities or attributes, namely, majesty, glory, liberality, and integrity, and declared it the destined abode of his friends and those who obey him."

The charge, indeed, is sometimes made that though Muslims reject the Triune God of Christianity in at least one great division, they have practically adopted a plurality of their own by associating with the Most High their Prophet, his daughter Fatima, her husband Ali, and their sons Hassan and Housain.

Aside from tradition, the manner in which the Quran always speaks of Muhammad deserves attention, as it represents him not only as the sole medium of communication from God to the believer, but as the vicegerent of the Almighty, to be obeyed as the Lord himself. He is granted complete control, in the minutest particulars, over the conscience and life of every follower. Nay, all men are commanded to obey him. No other prophet makes such claims but Jesus Christ, who declares himself to be Divine, while Muhammad always speaks of himself as only

a human being, and does not even profess to be sinless.

This appears from the following passages: Sura XL., Surat al Mumin, The True Believer, v. 57: "Be thou steadfast and patient, for true is the promise of God; and seek pardon for thy sin."

Sura XLVII., Surat Muhammad, v. 21: "Ask pardon for thy sin, and for believers, both men and women."

Sura XLVIII., Surat al Fatah, Victory, v. 1, 2; "Verily, we have won for thee an undoubted victory, in token that God forgiveth thine earlier and thy later fault."

Nevertheless, he associates himself as a companion with God in many passages, of which two may serve as specimens.

Sura IV., Surat un Nisa, Women, v. 79: "Whoever obeyeth the Apostle, obeyeth God."

Sura V., Surat ul Maida, the Table, v. 93: "Obey God and obey the Apostle, and take heed to yourselves: but if ye turn back, know that the duty of our Apostle is only to preach publicly."

### *Misunderstanding of the Doctrine of the Trinity.*

All through the Quran we find a complete misapprehension of the doctrine of the Trinity as taught in the Scriptures and received by Christians. The Holy Spirit is not recognized, but Mary seems to be

regarded as associated with Christ, as worthy of divine honors. The corrupted churches of the East, always excepting the Nestorians, had indeed so fallen into Mariolatry, honoring the mother of our Lord's humanity as all but God, that one judging only from what he saw in Christian places of worship might be pardoned the misconception. But a man familiar with the Bible could never make this mistake.

### *Mariolatry.*

One of the most remarkable things in the New Testament is the studied way in which Mary is kept in the background, or, if she appear after our Lord begins his public ministry, any mention of her is almost invariably attended by disparagement of the ascription of peculiar eminence to her, or disallowance of any attempt on her part to control her Son's actions. Even the farewell at the cross, so tender, so affecting, seems to indicate the severance of the earthly relation, as only temporary and then reaching the termination. It seems as if the all-wise God, foreseeing the special danger from temptation to this sin, carefully refrained from giving it the slightest encouragement in his Word.

### *True Doctrine of the Trinity.*

I beg your patient attention for a few moments to the true doctrine of the Holy Trinity. Why is it

so difficult for Muslims to accept the idea of one God in three persons, a perfect unity in respect of nature, aim, will, and action? Perhaps our sinful and disordered natures make it almost impossible for us to conceive of personality without isolation, self-assertion, inequality, and antagonism. We have never yet beheld a perfect union of even two persons, nor can we expect it in our present state, where our mutual knowledge is so imperfect, our love so feeble, and our characters so discordant that we repel as much as we attract each other. But shall we, with our weak intellect, our warped character, and incomplete information of the mysteries of an unexplored universe, decide such unity to be impossible?

Are we prepared to pronounce final judgment on the nature of God, and to conclude because even in the narrow limits of one personality we find perfect harmony unattainable, therefore, there can be no Trinity in the Supreme Being? We forget that our world is in an abnormal, if we may so say, an unnatural, state, therefore not to be taken as a standard for the universe, any more than a sick man can furnish rules for a well one. It behooves us to be very careful in coming to an arbitrary conclusion on this matter. Yet we constantly hear Muslims positively assert that they know the doctrine of the Trinity to be false and untenable. These men we see to be ignorant of the visible mysteries which surround them, which their own minds and bodies present, which are



found in the physical universe, profoundly unsuspecting of the wonders of science, the records of history, or the triumphs of modern discovery and invention. They do not, however, hesitate for a moment to judge confidently of invisible mysteries, and tell us we blaspheme in calling Jesus Christ divine. When we ask for proofs and arguments, we meet only with reiterated assertions, if we are so happy as to escape reviling and violence.

### *Arguments for the Trinity.*

Yet even in this visible frame of nature phenomena are not lacking which seem to make against them, and to indicate the possibility, even the probability, of the truth of the Trinity. We need not cross the seas to find such witness, or search the depths to produce it; it is around and within us, written on our natures. Is not the purest, divinest instinct of the human heart that which yearns to love and be loved by an equal, a companion, a friend with whom we can exchange thought and share experience? Who is satisfied with the distant isolation of a master always commanding his subordinates? Who can lavish the profoundest possibilities of affection upon those who must ever be immeasurably his inferiors? Who desires to live self-centred, absorbed in the contemplation of his own perfection and glory? If such be the mode of existence of the



Most High, it would seem inferior to that vouchsafed to even his sinful creatures to enjoy.

Does it not look as if the highest conception of God demands something like this doctrine, and do not the traditions unconsciously testify to it when they represent Muhammad with Ali and part of his family as companions of God in eternity before the creation of the universe?

If we observe a rock, we have a specimen of bare unity, homogeneous, at rest, but devoid of that mysterious something we call life. Mounting higher, we reach the animal, which, like the stone, has a body, formed of the same earth, but unlike it, possessing conscious volition. This we may be permitted to call duality, as the animal has not only form, substance, and dimensions, like the stone, but also mind and personality, revealed in will, emotions, and judgment. It knows within certain limits how to order its life successfully, to find shelter and food for itself and its young, even to live in communities displaying a disciplined obedience to law and a devotion to the general interest which man has hardly yet attained. In spite of all this, we have no doubt that ours is the superior nature. We scruple not to treat the animals as our property, to be used for our own pleasure and advantage. We recognize the fact that something is wanting in them; there is a lack, making them distinctly our inferiors. What is it that they have not and we have?

Is it not a third element, added to the body and mind which they possess, constituting man himself a trinity? Do we not recognize the presence of a third element, expressing itself in what is known as the religious instinct, the capacity for worshipping and communing with a Supreme Being, of understanding and obeying his precepts? It has been said that no race had yet been discovered, however degraded, which proved to be destitute of this capacity.

Of all known animals the elephant is, perhaps, the most sagacious; but if you try to communicate to him the knowledge of God, which a little child will receive in an hour, you find him absolutely impervious and irresponsive. It is not because he lacks mind; he learns much within a certain range; you can work on his emotions, and command his obedience; he understands you as far as he is able, but he cannot go beyond a certain point; he has no spirit to complete a trinity with his duality of body and mind.

Look again at the white light streaming from the sun, decomposed by the prism into red, yellow, and blue rays, which pass by insensible gradations from one to the other, and which scientists tell us are due to the action of force vibrating with various degrees of rapidity. To the same cause we owe the threefold effect of the sun, reaching us in heat, light, and vivifying power. Surely, if nature fur-

nishes any emblem of unity it is found in the great orb of day. Yet in its manifestation of being it presents us with One in Three and Three in One. Does not water itself tell the same story, and, indeed, all matter in its three possible states, solid, liquid, and gaseous? The charcoal of our furnaces, the graphite of our lead pencils, the brilliant diamond, are but three forms of one and the same element, carbon. Instances might be multiplied. But we dare not rely on nature alone or on our own conclusions from her wonders, though we may use them to corroborate and illustrate what we learn from the only infallible guide, the Word of God.

We find the doctrine of the Trinity in the Old Testament like a treasure hid in a field, unseen of the careless eye, but unmistakably there for him who will search; but in the New Testament it is no longer concealed, but shines forth with dazzling lustre.

### *God Speaks in the Quran as "We."*

Even in the Quran, God is always represented by the pronoun We, which almost never occurs in the former writings, and then with the utmost circumspection, lest its use conduce to the impression of a plurality of Gods and lead to polytheism. The book which teaches the Trinity is the strongest safeguard of the Unity; that which asserts the Unity most vehemently is the one which continually leaves a

grammatical loophole where it might creep in. It is said this is merely a grammatical and rhetorical point; but why should the God who had said "I" for thousands of years begin to say "We," unless, we are to understand that the pronoun stands for Himself and the Prophet?

The doctrine of the Trinity is the great stumbling block in the way of Muslims, but their difficulty seems to lie in an inability to conceive of it as a spiritual doctrine, to be spiritually discerned. Adopting a low and material view, prejudging the case, so that they often refuse to listen to any evidence in its favor, they lose the comfort and satisfaction it offers to both mind and heart.

It acquaints us with an infinitely holy and great God, who, calling himself the Father, has been pleased to reveal to us his nature and will in one who is truly God and truly man. He became man, that through him we might be put into communication with the invisible Father and might learn to know him, and knowing, be partakers of eternal life. He is constituted by the Most High our God and brother, our sinless substitute and spotless sacrifice, our perfect example, our competent intercessor, guide, and ruler. The Holy Spirit, the third person of the Blessed Trinity, the imparters of spiritual life, taking possession of our hearts, cleansing and renewing them, unites us in the tenderest and most indissoluble bonds of love to the God who has

so wonderfully provided for the forgiveness of our sins and restoration to his favor. In this doctrine every human need is met, and all the requirements of divine justice satisfied. I have spoken at length on this subject, because it is generally the first one mentioned by Muslims when entering upon a religious conversation. Their difficulties are real, and we owe it to them to give them the benefit of any light we have ourselves received.\*

### *Position of Woman.*

Another great innovation made by the Quran occurs in the position allotted to woman, and the changes in the laws regulating marriage and divorce. The Quran itself describes the Almighty as consistent in his laws and methods.

Sura XVII., Surat al Bani Israil, Children of Israel, v. 79: "This is the mode of dealing in respect to our apostles, whom we have already sent before thee, and thou shalt not find any change in our prescribed method." When man was created we find him provided with one wife as companion and helpmeet. Many years after the fall of Adam polygamy made its appearance among his posterity, not in the family of Seth, who was in the line of obedience and covenant relation with God, but in that of Cain, who after murdering his brother Abel, had

\*See Dr. Noble's article on page 216.

separated from his relatives, leaving "the presence of the Lord" and building himself a remote city, where he might be free from pious restraint. It was his descendant Lamech, apparently a bloody and lawless man, who is noted as having married two wives.

When Noah was preserved from the deluge, he, like each of his three sons, was accompanied by one wife, as we are expressly told. Eight souls were saved. It appears, then, that monogamy is God's original law for the race. We read, it is true, of patriarchs and Jewish kings practising polygamy in imitation of the nations round about, but we never hear of it as commanded by the Lord, or receiving his blessing and approval. It seems to have been invariably followed by disastrous results in family life, and was a fruitful cause of the idolatry into which the Israelites frequently fell. It appears, in fact, to be more in consonance with the faiths which permitted and sanctified orgies of unbridled excess in connection with their religious rites than with the purity and self-control enjoined by the commands of a holy God. Let us hear what the Bible says on this point.

I Corinthians vii. 2: "Let every man have his own wife, and every woman her own husband," not every man his own wives, and every woman a share in the husband of several other women. Especially of those who lead and instruct the people in religion, and who are to set an example of holy living, it is

written (1 Tim. iii. 2-12) of bishops and deacons that each must be the husband of but one wife, forbidding polygamy and divorce. It is written in Sura IV., Surat un Nisa, of Women, v. 3: "And if ye fear that ye shall not act with equity toward orphans of the female sex, take in marriage of such other women as please you, two or three, or four, and not more. But if ye fear that ye cannot act equitably toward so many, marry one only, or the slaves which ye shall have acquired."

This verse not only allows polygamy, but permits concubinage to any extent, for the "one, two, three, or four" wives are those only whom a man has legally married; he is permitted to live with other women slaves, or free women who sell themselves for a price, for longer or shorter periods, if he does not care to contract an orderly marriage. The most cursory reading of the Old and New Testaments suffices to show how utterly opposed this is to their teaching. The legal system of Muhammadan countries makes elaborate provision for what in Christian lands exists only under the ban of law, and in spite of recognized morality; and it is even urged by Muslims as a glory of their religion that with them such illicit unions entail no punishment, and reflect no disgrace on the parties concerned or their offspring. In Sura LXX., Surat al Maarij, the Steps, v. 30, 31, all women are forbidden to true believers "other than their wives, or the slaves which their



right hands possess, for as to them they shall be blameless."

### *Divorce.*

These provisions, with freedom to divorce a wife at pleasure, subject only to the return of her dowry, the husband having the right to retain their children, ought to be considered liberty enough for the most exacting polygamist. We must remember, also, that the words "four wives" simply refer to the number with whom a man may legally live at one time. The possibilities of death and divorce open a wide vista before him, so that a procession of wives may pass through a man's house with kaleidoscopic change. One such case I have known where a man had been the husband of twenty-five wives. Another was highly praised to me as a most excellent man in every respect but one, "his bad habit was marrying and divorcing so many wives."

### *Bible Divorce.*

With regard to divorce, the Old Testament speaks as follows:

Deuteronomy xxiv. 1-4: "When a man hath taken a wife and married her and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand and



send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her and write her a bill of divorcement and sendeth her out of his house, or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord. And thou shalt not cause the land to sin which the Lord thy God giveth thee for an inheritance."

Malachi ii. 14-16: "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore, take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away; for one covereth violence with his garment, saith the Lord of hosts; therefore, take heed to your spirit, that ye deal not treacherously."

The New Testament says in Mark x. 2-12: "And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suf-

ferred to write her a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. And they twain shall be one flesh; so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

*Quran.*

Sura II., Surat ul Baqr, the Cow, v. 229, 230: "Ye may divorce your wives twice, and then either retain them with humanity or dismiss them with kindness. But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband. But if he also divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinance of God, and these are the ordinances of God; He declareth them to people of understanding."

Woman, under the Mosaic law, occupied an hon-

orable position, enjoying carefully guarded rights. For example: Numbers xxvii. 8: "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

Even non-Israelites of that peculiarly helpless class, captives of war, had rights to be respected and natural feelings to be considered. If the captor of such a one desired to contract marriage with her, and no other relation is recognized in the Mosaic law, she was allowed a month before marriage in which she might bewail her father and mother and reconcile herself to her new situation. If her husband wearied of her he was strictly forbidden to sell her; she was to receive unconditional freedom, as we learn from Deuteronomy xxi. 10-14.

In Old Testament times several women are mentioned as exercising the gift of prophecy—Miriam, the sister of Moses; Hannah, Huldah, and Deborah, who held the office of judge in Israel, and even accompanied their army to battle. In the New Testament era the Holy Spirit was bestowed as freely on women as on men. Through the whole Bible there is no hint of sex being considered a ground of invidious distinction, or a reason why women should be considered the inferiors of men. The same general laws are promulgated for the two sexes; they are held equally responsible before God, and share in the same rewards and punishments.

The laws of their reciprocal duties are thus de-

fined: Ephesians v. 25, 28, 33: "Husbands, love your wives, even as Christ also loved the church and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband."

1 Peter iii. 1-4, 7: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the chaste conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as being the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

Galatians iii. 26-28: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Sura IV., Surat un Nisa, of Women: "Men shall

have the pre-eminence over women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands; for that God preserveth them by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments and chastise them. But if they be obedient unto you, seek not an occasion of quarrel against them, for God is high and great."

Sura XL., Surat al Zukhraf, Ornaments of Gold, v. 17, characterizes women as "brought up among ornaments, and contentious without cause."

### *The Muslim Heaven.*

For many years the erroneous impression prevailed among Christians that Islam believes woman to be destitute of a soul, and, like the animals, incapable of salvation. They doubtless fell into this mistake from observing the inferior position accorded her in the theory and practice of that faith, and the prominence given to the male sex in the descriptions of the joys of Paradise. The Quran, as quoted below, expressly promises heaven to the female believer; but as her rewards are described in a general way, while those of men are specified mi-

nutely, her share of eternal blessedness is more likely to be overlooked.

Sura XL., Surat al Zukhraf, Ornaments of Gold, v. 68-73: "O my servants, there shall no fear come on you that day, neither shall ye be grieved, who have believed in our signs and been Muslims; enter into Paradise, you and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles, and therein shall they enjoy whatever their soul shall desire, and whatever their eyes shall delight in, and ye shall remain therein forever. This is Paradise, which ye have inherited as a reward for that which ye have wrought. Therein shall ye have fruit in abundance, of which ye shall eat."

Sura LV., Surat al Rahman, the Merciful, v. 54-58: "They shall repose on couches, the linings of which shall be thick silk interwoven with gold, and the fruit of the two gardens shall be near at hand together. Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses—having complexions like rubies and pearls (v. 72); having fine black eyes and kept in pavilions from public view (v. 76); therein shall they delight themselves, lying on green cushions and beautiful carpets."

Sura LVI., Surat al Waqia, the Inevitable, v. 15-37: "Reposing on couches adorned with gold and precious stones, sitting opposite to one another

thereon. Youths which shall continue in their bloom forever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed; and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes; resembling pearls hidden in their shells; as a reward for that which they have wrought. They shall not hear therein any vain discourse, nor any charge of sin, but only the salutation, Peace! Peace! And the companions of the right hand, how happy shall the companions of the right hand be! shall have their abode among lote trees free from thorns, and trees of mauz loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water and amidst fruit in abundance, which shall not fail, nor be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily, we have created the virgins of Paradise by a peculiar creation, and we have made them virgins, beloved by their husbands, of equal age with them; for the delight of the companions of the right hand."

Sura XVIII., Surat al Kahaf, the Cave, v. 30: "They shall be adorned with bracelets of gold and they shall be clothed in green garments of fine silk and brocade, reposing themselves therein upon

thrones. O how happy a reward and how easy a couch!"

Sura III., Sur al Imran, Family of Aaron, v. 14, 15: "The love and eager desire of wives and children, and sums heaped up of gold and silver, and excellent horses and cattle and land, is prepared for men; this is the provision of the present life; but unto God shall be the most excellent return. Say, shall I declare unto you better things than these? For those who are devout are prepared with their Lord gardens through which rivers flow: therein shall they continue forever: and they shall enjoy wives free from impurity, and the favor of God, for God regardeth his servants."

### *Teachings of Scripture.*

These descriptions appear utterly opposed to the following passages from the Holy Scriptures:

Romans xiv. 17: "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

I Corinthians xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption."

I John ii. 15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For



all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Matthew xxii. 29, 30: "Jesus answered and said unto them, Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Luke xx. 34-36: "And Jesus answering said unto them, The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Psalms xvi. 11: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Psalms xvii. 13-15: "Deliver my soul from the wicked, which is thy sword, from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in right-

eousness, I shall be satisfied when I awake with thy likeness."

Revelation vii. 9-17: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them

unto living fountains of waters; and God shall wipe away all tears from their eyes."

*Private Vengeance.*

Another discrepancy between the books is found in the precepts regarding private vengeance.

Romans xii. 17-21: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Matthew v. 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

In the Old Testament we have the example of David sparing the life of his inveterate enemy when in his power. In the New Testament Christ performs a miracle of healing upon one of the band come to apprehend him. On the cross, he prayed for the forgiveness of his murderers, and before his ascension directed that forgiveness of sins in his name should first be preached to the Jerusalem

Jews, who had delivered him to death. This was done, with the result that many of them repented, believed, and were saved.

The Quran says in Sura XXII., Surat al Hajj, Pilgrimage, v. 61: "This is so. Whoever shall take a vengeance equal to the injury which hath been done him, and shall afterward be unjustly treated, verily God will assist him, for God is merciful and ready to forgive."

Sura VIII., Surat al Aufal, v. 12-14: "I will cast a dread into the hearts of the unbelievers. Therefore strike off their heads and strike off the ends of their fingers. This shall they suffer, because they have resisted God and his Apostle; and whosoever shall oppose God and his Apostle, verily God will be severe in punishing him. This shall be your punishment: taste it, therefore: and the infidels shall also suffer the torments of hell fire."

### *War.*

With regard to war, compare the following passages:

Luke ix. 52-56: "And they went and entered into a village of the Samaritans, to make ready for him. But they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come

down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."

Matthew xxvi. 51-52: "And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

Luke xxii. 51: "And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him." 11 Corinthians x. 3-5: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds—casting down imaginations and every high thing which exalteth itself against the knowledge of God, and bringing into captivity everything to the obedience of Christ."

In sharp contrast, we read in Sura XLVII., Sura Muhammad, v. 4-9: "When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them: and bind them in bonds, and either give them a free dismissal afterwards, or exact a ransom: until the war shall have

laid down its arms. This shall ye do. Verily, if God pleased he could take vengeance on them without your assistance, but he commandeth you to fight his battles, that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish; he will guide them and will dispose their hearts aright, and he will lead them into Paradise, of which he hath told them. O true believers, if you assist God, he will assist you, and will set your feet fast; but as for the infidels, let them perish."

The wars of Islam have been likened to those of Moses, Joshua, and David, and justified by their example.

To this we might reply by asking if Muhammad and his generals can produce as evident proofs of divine commission and direction as those great leaders; if so, acting under the same circumstances, and for the same objects, we may then concede their right to wield the same sword.

The authority of Moses was attested by a series of wonderful miracles, and vindicated by God against those Israelites who opposed it by their sudden destruction, untouched by man, one party of rebels being swallowed up alive by the earth, another consumed by fire from heaven, while many others died from a plague which only ceased to rage upon the intercession of Moses and Aaron.

Joshua commanded the sun and moon to stand

still in the heavens, and was obeyed. Hailstones from above discomfited his adversaries, and the walls of Jericho fell down before him: he was thus undoubtedly acknowledged as the servant of God.

But we must also notice that these wars were not undertaken for purposes of religious proselytism, or to extend even the only true religion by force of arms. The Canaanites were to be driven out of a specified small territory, which God had long before covenanted to give at a set time to the seed of Abraham. Meanwhile it was occupied by the seven tribes as temporary tenants, but so defiled by their horrible crimes that the Lord would no longer suffer them to remain. They were not unaware of the promises made to Abraham, Isaac, and Jacob; forty years' notice of impending invasion and respite had been given them from the time the Israelites left Egypt until their entrance into the promised land, which time amply sufficed for warning and action, deciding them either to submit to the new owners of the land, or to remove elsewhere. The words of Rahab, and of the Gibeonites as recorded in the second and ninth chapters of the book of Joshua, show us that the Canaanites were fully informed of the situation, and that in concluding to remain and resist God they did so at their own peril. Only those who did so resist, and who persisted in their occupancy of the land were put to death. No command for the extermination of the race was given, and as a matter of



fact many of them, it is said, fled from the country and established themselves in other parts of the world. They were to be expelled from Palestine lest the people of God should be corrupted by their false faith and abominable practices. But this expulsion of a race from one small country was surely very different from the right claimed by Islam to subject all non-Muslims everywhere to death or tribute, the latter state amounting to a deprivation of all equal rights, and an assumption of supreme authority extending in theory to the major part of the human race. Islam seems to stand alone among the great religions of the world in its assertion of a divine commission to propagate itself by force. In none of David's great wars does he appear to have been the aggressor. When attacked, he fought in self-defence, and being victorious, subjected his enemies to tribute and obedience; but, although those enemies were idolaters of a degraded type, it is nowhere recorded that he ever took up arms to compel them to worship his God, or that when they came under his control any constraint was placed upon them to profess his religion. The spirit of the true faith is utterly opposed to force. God persuades and enables men to love and obey him, but never compels one to serve him as a hypocrite, with external and enforced observances. He desires the free and intelligent devotion of the heart, impelled by the spring from within rather than the spur from without, un-



terrified by earthly penalties and unallured by the hope of worldly spoils and honor. You know whether all the adherents of Islam, in its earlier or later history, could bear these tests of a genuine attachment to their faith. It is certainly reported and believed that many conversions even among the Arab tribes were compelled by the formidable political power of the Prophet, and were never the result of sincere conviction. It is very doubtful whether such adherents ever brought any real strength to the new religion; and it is certain that some of those who were thus won afterward proved to be elements of strife and division. How much dissimulation and weakness is traceable to the principle which authorizes these forced conversions! How many heretical sects, while enemies at heart to Islam, masquerade under its profession, weakening rather than strengthening the fabric of which they are presumably a part! Even the devil-worshippers in Muslim countries when away from their own villages pass for orthodox believers!

*Duplicity Allowed by the Quran.*

In this connection, we cannot but notice another point of divergence on the part of the Quran from the morality of the Bible.

Neither Jew nor Christian is ever allowed, under any circumstances, to deny or dissimulate his faith.

The instances of the faithfulness to God of Daniel and his friends at the courts of Babylon and Persia will readily occur to you.

Christ thus commands his disciples in Matthew x. 27-28 and 32-33: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

But the Quran says in Sura XVI., Surat al Nahl, the Bee, v. 108: "Whosoever denieth God, after he hath believed, except him who shall be compelled and whose heart remaineth steadfast in the faith, shall be severely chastised; but whosoever shall voluntarily profess infidelity, on those shall the indignation of God fall, and they shall suffer a grievous punishment."

Thus permission is given in certain cases to deny the faith, and an opportunity offers for practising that deceit and dissimulation so congenial to human nature, and which reacts so disastrously upon its author, resulting in the formation of hypocritical character, and sapping all the foundations of manly honor. The man who dissembles or conceals his sin-

cere religious convictions to escape persecution may apparently gain in outward circumstances, but he suffers irreparable loss in the inner damage sustained by mind and heart.

### *Terms of Salvation.*

Another very grave discrepancy is observed in relation to the terms of salvation prescribed by the Quran, contrasted with those previously revealed in the Bible. Both books recognize the sinfulness of man, and teach the necessity of reconciliation to God, revealing the punishments of hell and the rewards of heaven, but they point out very different roads to avoid the one and attain the other.

At first glance a superficial resemblance appears between the Old Testament ordinances of religion and those of Islam; each possessing the rites of sacrifice, and restrictions on food and social intercourse tending to separate their adherents from other men. Each possesses a pre-eminently sacred city, and observes set seasons for religious feasting and fasting. When we examine more closely, we discover the apparent likeness has no real basis in fact. The true Jewish dispensation began not with Moses, but with Abraham; and with the exception of the rites of sacrifice and circumcision, none of the elaborate ritual introduced by the medium of Moses was enjoined in the beginning on the Israelites, nor was any men-

tion made of any particular locality as a centre of worship. When these features were introduced, intimations were given of their temporary and typical character; the Israelites were instructed to expect a time when all nations should receive a blessing and all barriers be broken down between them and the chosen race. From the very first, God, speaking through the prophets, was most careful to warn the children of Israel to build no vain hopes on the observance of rites and ceremonies. He told them that the spirit of worship is of prime importance; that obedience and heartfelt love are required by God from those who would serve him; that mere lip service, outward works, or costly offerings apart from a contrite spirit, a renewed heart, and a holy life, profit nothing, but are an abomination in his sight. The Old Testament is full of this teaching, as appears from a few citations.

Psalms li. 16, 17: "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Micah vi. 6-8: "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rivers of oil? Shall I give my first-born for my transgression? the fruit of my body for

the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

Isaiah lxiv. 5, 6: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. Behold, thou art wroth; for we have sinned; in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

The New Testament fully agrees with the Old as to man's moral ruin, and inability to present a righteousness of his own which shall avail to procure the pardon of his sins or release him from a just condemnation. Not only is he found, when tried by the perfect law of God, to have committed many offences, and to have failed in the performance of essential duties, but his character, mind, and disposition are seen to be depraved and incapable of serving God.

### *Temporary Character of the Ceremonial Law.*

The law of Moses is shown to have fulfilled its mission, from one point of view, in revealing man's incapacity to keep it. Jesus Christ alone is represented as fulfilling the law perfectly in letter and spirit, thus working out a perfect righteousness im-

puted to the repentant sinner and received by trusting in him as a substitute provided by God himself. He it was who, being prefigured in the sacrifices and rites of the ceremonial law, came at the appointed time and, with all the circumstances foretold by the prophets, to put away sin by offering himself to bear its punishment.

The law having served its purpose, and being but a temporary expedient, is now discarded, as no longer necessary.

This, however, only applies to the rites and ceremonies of the Mosaic law. The moral code, as contained in the Ten Commandments and summarized in the injunction to love God perfectly and our neighbor as ourselves, can never pass away. It is Christ alone who enables us to fulfil it, imparting to us his own nature and training us to be conformed to God's will, in heart and life.

He brought the Kingdom of God into this world, that kingdom which means the acceptance of the will of God to rule our life, and cordial submission to him as our only Sovereign.

Our Saviour never spoke of himself as abrogating the previous revelation, but as fulfilling it, including the ceremonial law. He guarded the moral law with jealous care, lest any should dream that liberty from that which was of transient and secondary importance carried with it permission to cast off that which was permanent and essential. He

opened, explained, enforced, and by his own example illustrated its precepts so as to reveal in them a height, breadth, and depth hitherto undreamt of.

*Acceptable Worship.*

Christ taught man that the special dealings of God were no longer to be confined to one chosen race, nor was Jerusalem to be the spot where sacrifice should be offered, and toward which prayer should be made. If till now it had been the Qibla for the worshippers of Jehovah, it should be so no longer. Worship is by his teachings spiritualized, and men have now at all times and places access to the throne of grace, the conditions of successful prayer and acceptable worship being founded on character alone.

John iv. 21-24: "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."

John iii. 5: "Except a man be born of water" (cleansing) "and of the Spirit" (imparting life and energy), "he cannot enter into the kingdom of God."



John iii. 16, 17: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Acts xvi. 30, 31: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Titus iii. 4-7: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life."

Titus ii. 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Luke x. 25-28: "And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."\*

\*Quoted from Deuteronomy vi. 5, and Leviticus xix. 18.



Our Lord, therefore, instead of contradicting or setting aside the previous Scriptures, seizes on their most vital teaching, exalts and reaffirms it as a rule of life for his followers. This rule, as comprehending the moral law, is farther explained in Romans xiii. 8-10: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." If any one says that no mention is here made of the obligation to love God supremely, we would reply that if one undertakes to fulfil the duties of the second table of the law he will soon find them to be indissolubly linked to those of the first. He alone can love his brother as himself who has first learned to love God above all.

### *Salvation in the Quran.*

Let us contrast with the foregoing words of Christ and the prophets the terms of salvation offered us in the Quran.

Sura II., Surat ul Baqr, the Cow, v. 42: "Observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow

down." V. 196: "Perform the pilgrimage of Mekkah and the visitation of God, and if ye be besieged, send that offering which shall be easiest; and shave not your heads until your offering reacheth the place of sacrifice."

Sura IV., Surat un Nisa, of Women, v. 123: "But whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into Paradise, and shall not in the least be unjustly dealt with."

Sura VII., v. 8, 9: "The weighing of actions on that day shall be just; and they whose balances laden with their good works shall be heavy, are those who shall be happy; but they whose balances shall be light are those who have lost their souls, because they injured our signs."

Sura XXXV., Surat ul Fatir, v. 26, 27: "Verily they who read the book of God and are constant at prayer, and give alms out of what we have bestowed upon them, both in secret and openly, hope for a merchandise which shall not perish; that God may fully pay them their wages and make them a superabundant addition of his liberality."

Sura IX., Surat al Tauba, Repentance, v. 112: "Verily God hath purchased of the true believers their souls and their substance, promising them the enjoyments of Paradise on condition that they fight for the cause of God; whether they slay or be slain, the promise for same is assuredly due by the Law

and the Gospel and the Quran: and who performeth his contract more faithfully than God? Rejoice therefore in the contract which ye have made. This shall be great happiness."

Sura LIII., Surat al Najm, v. 33: "As to those who avoid great crimes and heinous sins and are guilty only of lighter faults, verily thy Lord will be extensive in mercy toward them."

### *Doctrine of Imputation.*

With regard to the possibility of salvation through the merits of another, imputed to the sinner, the Bible says, 2 Corinthians v. 21: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." The Quran says in Sura LIII., v. 40: "Nothing shall be imputed to a man for righteousness except his own labor."

Stated fasts were not commanded in the Old Testament, except in connection with the great Day of Atonement. In times of national trouble the people were called by their prophets to fasting and prayer, that the wrath of the Almighty might be averted, and his face turned to his chosen race in blessing. Individuals in circumstances of trial also fasted, not as laying claim to earn the regard of God by bodily privation, but as a necessary accompaniment of deep sorrow and fervent desire, which deprive us of our

accustomed appetite. The Jews, in the time of the prophet Isaiah, having addicted themselves to formal and perfunctory fasts, by which they hoped to recommend themselves to divine favor, were thus warned through the prophet:

Isaiah lviii. 3-7: "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. It is such a fast that I have chosen—a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

It is evident from the New Testament that Christ did not require his disciples to fast. We read in Mark ii. 18: "And the disciples of John and of the Pharisees used to fast; and they come and

say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

An attentive study of the Scriptures will convince a candid reader that they nowhere teach that men can accumulate a store of merit, or render themselves worthy of God's favor, by abstaining either from taking nourishment for a certain number of hours every day or by denying themselves animal food at stated times.

In Sura II., Surat ul Baqr, the Cow, v. 184, 185, it is written: "A certain number of days shall ye fast; but he among you who shall be sick or on a journey shall fast an equal number of other days. And those who can keep it and do not shall redeem their neglect by maintaining a poor man. But if ye fast it will be better for you, if ye knew it. The month of Ramadhan shall ye fast, in which the Quran was sent down from heaven, a direction unto man and declarations of direction and the distinction between good and evil. Therefore, let him among you who shall be present in this month fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days."

You know how generally this fast is observed by Muslims, and how most of them regard it as rendering them very meritorious in God's sight, although at no other time in the year are they so quarrelsome and irritable, and, as you can testify, the fast is often kept in anything but a devotional spirit,

The faster longs for sunset "as a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work" (Job vii. 2), and a day of unnatural abstinence followed by a night of revelry and excess is often succeeded by sickness and not infrequently by death. I have heard it said the fast was instituted to encourage frugality, temperance, self-restraint, and liberality to the poor. If so, it has surely been greatly perverted from its original intention. There are several points in connection with this fast which seem at variance with the former Scriptures. For one thing, we are taught by our Bible that God loves the poor and weak, has compassion on "the ignorant and them that are out of the way," makes special promises to the widow and orphan, and is "no respecter of persons."

Acts x. 34, 35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him."

1 Peter i. 17: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Proverbs xxii. 2: "The rich and the poor meet together; the Lord is the Maker of them all."

*Distinctions in Islam.*

But the religion of Muhammad distinguishes in favor of the rich, who can give alms without hardship, and can hire substitutes to perform their religious duties; who have leisure for prolonged and repeated prayers and pilgrimages, and who can evade the rigors of the month of fasting by sleeping all day and feasting all night, who can become proficient in reading the Arabic Quran, and thus accumulate a store of merit. Thus the poor, from no fault of their own, suffer a disadvantage, and as the immense majority of our race are poor, a small portion of it enjoys privileges denied to the remainder. Again, men are preferred to women and children, as able to bear arms in religious warfare, as possessing more strength for the austerities required, and more liberty to leave home for the pilgrimages.

Another distinction appears favoring the inhabitants of tropical regions, where day and night are nearly equal the year round and the climate is warm. As we travel north or south from the equator we arrive at regions where in the long and inclement winters the daily ablutions, so easy and refreshing to the thinly clothed inhabitant of hot countries, become a hardship, and even a menace to health—moreover, the day lengthening in summer as one approaches the poles, until at some points it lasts two, three and



even six months. Muslims inhabiting those parts would experience a difficulty in observing the yearly fast, falling as it does in your calendar at all seasons of the year. When it came in the long dark winter night the written requirement would not oblige its observance for a number of years, but it is difficult to avoid the conclusion that the first summer Ramadhān observed in all parts of the world as commanded by the Prophet, and as we saw it in Muhammadan countries, would witness the extinction of true believers in all places situated in certain latitudes and involve severe hardship to many who, being nearer the equator, might survive. Can you tell me why the equatorial region should be so favored by true religion at the expense of the rest of the globe? Is it not strange that a religion designed to be universal should prescribe as one of its chief duties a fast which cannot be kept everywhere with equal ease, and which in some cases would even require self-destruction? I have heard Muslims meet this difficulty by saying, in case of the inhabitants of polar regions embracing Islam, they would only be required to fast a certain number of consecutive hours in each twenty-four, without regard to sunset and sunrise, till the end of the month. But this is evidently not according to the Quran or Muslim usage. See Sura II., The Cow, v. 187: "Eat and drink until ye can plainly distinguish a white thread



from a black thread by the daybreak; then keep the fast until night.”

Now, the former Scriptures have not yet been found to contain anything conflicting with modern geographical or scientific discoveries, nor is any feature found in Christianity incompatible with its diffusion over the globe, as its simple rites, which in themselves are not requisites of salvation, can be performed everywhere. Its essential principles, consisting of love to God and man, can be practised at all times and places, under all circumstances, by every one. I should be glad to know how a candid Muslim can reconcile these discrepancies between the Old and New Testaments and the Quran. Many others exist, but these are sufficient for the present purpose.

*Proofs in Favor of the Quran.*

But does the Quran offer no testimony to substantiate its divine origin? Is it not, like the former revelations, attested by miracles or prophecy? Setting aside tradition and looking only at the book, we must reply, Nothing of the sort is found in it. We learn from many Suras that the idolaters of Mecca and the Jews of Medina persistently demanded that the Prophet work some miracle, but it would appear he never complied with their request.

Sura XXI., Surat ul Ambaya, v. 3-9: “And they who act unjustly, discourse privately together, say-

ing, Is this Muhammad any more than a man like yourselves? Will ye, therefore, come to hear a piece of sorcery, when ye plainly perceive it to be so? Say, my Lord knoweth whatever is spoken in heaven and on earth; it is he who heareth and knoweth. But they say the Quran is a confused heap of dreams; nay, he hath forged it; nay, he is a poet; let him come unto us, therefore, with some miracle, in like manner as the former prophets were sent. None of the cities which we have destroyed believed the miracles which they saw performed before them; will these, therefore, believe if they see a miracle?"

Sura XIII., Surat al Raad, v. 38: "No apostle had the power to come with a sign unless by the permission of God."

Sura XXIX., Surat al Anqubut, the Spider, v. 49, 50: "They say, Unless a sign be sent down to him from his Lord, we will not believe. Answer, signs are in the power of God alone, and I am no more than a public preacher. Is it not sufficient for them that we have sent down unto thee the book of the Quran, to be read unto them?"

Sura XVII., Surat al Bani Israil, Children of Israel, v. 61: "Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture. We gave unto the tribe of Thamud, at their demand, the she camel visible to their sight; yet they dealt unjustly with

her ; and we sent not a prophet with miracles, but to strike terror."

*No Miracle.*

It appears, then, the Prophet could not work miracles ; had he possessed the power he would have used it to vindicate himself from the embarrassing accusations of the unbelievers, which were evidently keenly felt and deeply resented. He might not then have been obliged to resort, as he did, to the sword of his followers to rid him of some of the troublesome tongues which clamored for a supernatural witness to his claims.

*Nature of Muhammad's Prophecies.*

If we inquire whether he possessed the gift of prophecy, we find him making predictions of coming events, but, with one exception, these relate to the resurrection and the day of judgment. His hearers had no means by which to verify his words, and neither are we able to judge of their truth till the actual arrival of the last hour. It will then be too late to do us any good, for, as he repeatedly informs us, the doom of unbelievers will then be forever sealed. Of what practical use, then, are his prophecies, since they furnish no convincing proof to the inquirer, and no real evidence to sustain the faith of the believer ? It seems as if God had lavished all

his gifts of miracles and prophecy fulfilled before our eyes on the prophets of the earlier dispensations. Why are they denied to the Seal of the Prophets, whom we should expect to find more richly endowed than all his predecessors?

The one authenticated instance of his making a prediction fulfilled in his own time is found in Sura XXX., Surat ur Rûm, the Greeks, v. 1, 2: "The Greeks have been overcome by the Persians in the nearest part of the land; but after their defeat they shall overcome the others in their turn within a few years."

This is a very vague and elastic prophecy, lacking wholly in details by which to identify the victory promised to the Greeks. It cannot be shown to differ from those conjectures of the course of events which are constantly made by men who never dream of claiming prophetic power, though their shrewd guesses are often justified by the actual occurrence. Muhammad does, indeed, predict some mysterious, undescribed, and awful calamity about to overwhelm Mecca, if they did not accept him; this never occurred, and it cannot be shown that it would have taken place had they not submitted to him.

### *A Holy Life.*

One other proof which the Lord Jesus alone was able to present, a holy and sinless life, the prophet of Islam cannot give us. Many of his followers beg the

question by assuming that he could not and did not sin, and making his actions their standard of morality. The law of God alone furnishes the rule by which to try every man and see what manner of spirit he is of. In the clear light of New Testament ideals and commands, the character of Muhammad is found sadly lacking, and the high pretensions he made render his faults and sins conspicuous, challenging a criticism which he had otherwise failed to provoke.

*The Quran a Miracle.*

The only proof of his divine mission offered to the Meccans was the Quran itself, its lofty style and beautiful poetry.

He repeatedly says the Quran itself is a miracle, and defies his hearers to produce a similar writing.

Sura XVII., Surat al Bani Israil, Children of Israel, v. 90: "Say, Verily if men and genii were purposely assembled that they might produce a book like this Quran, they could not produce one like unto it, although the one of them assisted the other."

Sura II., v. 23, 24: "If ye be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses beside God, if ye say truth. But if ye do it not, nor shall not be able to do it, justly fear the fire whose fuel is men and stones, prepared for the unbelievers."

Sura VI., Surat al Anam, Cattle, v. 94: "Who is more wicked than he who forgeth a lie concerning God? or saith, This was revealed unto me; when nothing had been revealed unto him? and who saith, I will produce a revelation like unto that which God hath sent down? If thou didst see when the ungodly are in the pangs of death, and the angels stretch out their hands, saying, Cast forth your souls; this day shall ye receive an ignominious punishment for that which ye have falsely spoken concerning God; and because ye have proudly rejected his signs."

While on the one hand they were challenged to produce verses like those of the Quran, on the other those who should make the attempt were bitterly denounced; and it looks as if the severe threats of the last passage were expressly calculated to deter any who might otherwise try to rival the Suras.

This proof of the apostleship of Muhammad is accepted by Muslims. As we read in the Hyat ul Kulob: "In order properly to estimate the miraculous merits of the Quran, it should be considered that when the Prophet arose, eloquence of expression and purity of diction were much cultivated, and poetry and oratory were held in the highest estimation. On this account God made the great miracle of Muhammad to consist in an inimitable style, which is exhibited in the Quran. Ulemas disagree whether the miracle of the Quran consists in its being the very acme of eloquence and perfection, or in

restraint put by the Most High upon the intellects of its opponents. In either case there is an obvious miracle. The greatest proof that the Quran is a miracle consists in its effects. Through its influence the Arabs, who were universally known to be destitute of learning and politeness, became the envy of the world for those qualities; so much so, indeed, that ulemas from all quarters who wished to obtain a finished education were under the necessity of applying to the Arabs."

### *Test of the True Scriptures.*

We have seen the divinely appointed test of the former Scriptures: prophecy fulfilled in the coming to pass of events which none but God could foretell, and in such a manner that this proof should be intelligible, accessible, cumulative, and should appeal more or less to all men in every generation and region of the globe.

Acts xv. 18: "Known unto God are all his works from the beginning of the world."

Sura LVII., Surat al Hadid, Iron, v. 3: "He is the first and the last; the manifest and the hidden; and he knoweth all things."

If he intended to change his first ordained test of revealed truth, and to substitute for it a lofty and poetical style of revelation, might we not expect some intimation of it in the Old and New Testaments

to aid sincere seekers for truth in identifying the new prophet and the new revelation when they should appear? Should we not be warranted in thinking, if God changed his former proof, that he would give us something wonderful and unanswerable in the way of evidence, something far transcending any flight possible to the natural powers of men? But the evidence offered, which is rhetorical, seems rather a descent from that used to certify the divine origin of the *Torat* and *Injeel*, for while only God can inspire and fulfil prophecy, many men of genius can produce and even improvise fine poetry and eloquent oratory. Even unlettered men of uncivilized races have been found possessing these gifts in a high degree.

If this be the final test of divine inspiration I cannot understand why Muslims accept it in the case of Muhammad as authenticating the *Quran*, and deny it to Mirza Ali Muhammad of Shiraz, commonly known as the Bab, who has in our own century convinced many of his prophetic office by the excellence and beauty of his poetical compositions. One of his disciples thus writes: "When I had considered the clear signs and proofs set before me, I could see no possible way of rejecting or denying them. For the merciful Lord hath plainly said in the *Quran* that, though all genii and men should combine together, they could not produce a sign like unto it, and during these twelve hundred and sixty



years which had elapsed since that time, none, however skilled in rhetoric and eloquence, had presumed even to make this attempt. But these verses were incomparably superior to the Quran in point of eloquence and beauty, so that it was impossible to take exception to them or deny them. Nevertheless, I remained overwhelmed with amazement, wondering how such verses could be poured forth like copious showers by this simple and unlettered youth. ‘O God,’ I cried in my heart, ‘in face of such ample proofs, how is denial possible? Yet, how can I confess and accept this illiterate and uneducated young merchant as Bab and Kaim?’ ” If one should arise able to bear the test which was propounded for the Quran, why should he not be accepted by those who receive that book as a miracle?

We have seen that all men are more or less able to weigh the evidence of the inspiration of the Bible. But only one nation, and that numerically a small one, can judge the literary merits of the Quran; and not every Arab, but only those whose taste and education fit them to appreciate the productions of genius. This would not matter so much were the Quran, like the Bible, accessible to the whole world by translation.

*Translation of the Bible and the Quran.*

The Scriptures have been rendered in their complete form into one hundred and eight languages,

and different portions into about four hundred more, embracing all the languages of Europe, most of those of Asia, and a majority of Africa and the rest of the world. It is estimated that in the last hundred years about four hundred and four million copies have been printed and distributed. From the London office alone of the British and Foreign Bible Society are daily sent out from five to seven thousand copies. The style and subjects of the Bible are such that it readily lends itself to translation, and in each new tongue is as charming and intelligible as in the original.

But such is far from being true of the Quran, whose peculiar beauties are lost in leaving its native Arabic. As is well known, its followers seldom translate it, even for their own use, far less for that of non-Muslims; neither are they encouraged to do so. The translations into European languages have been made by Christians. If a non-Arab wishes to familiarize himself with the Quran he must study Arabic, confessed by all to be a very difficult language.

The result is that the majority of Muslims are unable to read their sacred book, and compelled to rely on the word of a few of their religious leaders for their ideas of its teachings. It follows that millions can never hope to judge for themselves if the evidence in favor of it is sufficient to convince or not. How, then, can an unbeliever be won to a

faith whose principal foundation is equally inaccessible and unintelligible, and which he is invited to accept only on the testimony of others?

How different from the first proclamation of the Gospel of Christ!

Acts ii. 6-11: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

### *Style of the Quran.*

The question, however, presents itself, Is the literary style of the Quran inimitable, are its beauties so transcending praise? Compared with the literature of its own age and country, no doubt it may surpass the productions of former Arab poets, though even that is denied by some. But the true comparison is not with them or with any uninspired production of the human intellect. By professing to continue

the former revelations and to emanate from the same God, the Quran boldly claims to stand with the Bible, and that alone.

Those who do not know Arabic, of course, can have no idea of the poetic merit of the original Quran, but any one can compare its narratives, morality, precepts, and parables with those of the Bible, and judge if they proceed from the same author. To mention only one point, one is especially struck in reading the Quran with the wearisome, seemingly purposeless reiteration of the same stories in almost the same words.

The only thing in the Bible in the least resembling it is found in the three Synoptic Gospels narrating the life of our Lord. The reason for this repetition is obvious. Facts are to be established, as in a court of justice, by the evidence of several eye-witnesses, and all must be heard on the same subject. Especially on the subject of the crucifixion and resurrection of Christ must full testimony be taken. Therefore, we find the four evangelists devoting a large portion of their space to this subject. But they do not copy each other; each gives an independent view of the matter in hand. Each one tells us something unsaid by the others, so that, while they do not contradict, they do complement and fill out each other's narrative.

But where only one witness presents himself, why should he repeat over and over the same tale? It

appears a sign of poverty of resource, and cannot be counted other than a literary blemish in the Quran.

Lack of clearness is another fault of this book. Its sayings are, indeed, "dark sentences," and need a commentator, justifying to some extent the claim of the ulemas that the book is not meant to be understood.

We never weary of the Bible, but it is difficult, at least for an Occidental reader, to rouse and sustain interest in the Quran for one thorough consecutive perusal.\*

The personal concerns of the prophet and his household are accorded as great a pre-eminence as the most exalted religious subjects. It affords a marked contrast with the Scriptures, where the glory of an individual is nothing, and God alone is exalted. An Oriental familiar with the Arabic Quran was asked, "Is it true that the style of that book is so fascinating that it surpasses every other?" He replied, "That was my opinion till I became familiar with the Bible; since then the Quran has ceased to charm me."

### *Muhammad Compared with Christ.*

As the Quran challenges comparison with the Bible alone, so Muhammad is not to be measured with his own contemporaries, or even the true prophets who preceded him, but only mentally, morally

\*See note on page 217.

and spiritually, with the Lord Jesus Christ. We have a right to demand that the histories and words and characters of the two men should be placed side by side. Muhammad himself professed to supersede Jesus and his dispensation, as the Seal of the Prophets and medium of the last revelation; and his followers claim for him the same offices, titles and dignities which the Holy Scriptures had before assigned to the Son of Mary.

The Hyat ul Kuloob says: "From his birth to his death Muhammad was free from all sins great and small, both of design and ignorance, and from all error. The imam Saduk relates that God gave the Prophet five spirits: the spirit of life, by which he was endowed with motion; the spirit of power, by which he fought and performed the severest devotion; the spirit of desire or appetite, by which he ate, drank, etc.; the spirit of faith, by which he commanded or judged, and the Holy Spirit, which endowed him with the prophetic office. The same imam declares that the Most High gave Jesus two eminent names, by which he raised the dead and performed the miracles he did. On Moses four of these names were bestowed, on Abraham eight, on Noah fifteen, and on Adam twenty-five. All these, with additional ones, were conferred on Muhammad. Verily there are seventy-three exalted divine names; one of them is peculiar to the holy nature of the

Most High, and is incommunicable, but all the rest were bestowed on the Prophet."

As we have a right to demand of this prophet that his revelation should not merely equal, but should surpass its predecessors, so we have a right to expect that the Prophet himself should not simply attain to the perfection of Jesus, but should go beyond it. Since he challenges the supremacy of the founder of Christianity and labors to supplant him in his offices and relations to God and man, he must be prepared to offer us something far better in doctrine and practice.

The defenders and apologists for Muhammad have measured him with heathen Arabs, and the Quran with the productions of Arab poets. They have failed utterly to see where the real comparison should be made.

### *Christ and Muhammad in Prophecy.*

First of all, we should expect to find repeated and explicit prophecies of the advent of Muhammad in the previous revelations, even such as are found concerning our Lord, describing his race, tribe, family, place and time of birth, the outlines of his life, ministry, death, burial, and resurrection. There are seventy-three distinct and specific prophecies of Jesus in the Old Testament whose verification is given in the New.



Moreover, he was prefigured in the sacrifices of the Jewish ritual, and so foreshadowed in the lives of patriarchs and prophets that the Old Testament is as full of him in symbol, type, and prophecy as the New in open revelation.

He is the one subject of the Scriptures; all before his advent stand with expectant faces turned toward the coming Messiah, all after his birth direct retrospective and anticipative glances to him who, having come once and returned to his place, will appear again a second time in glory. Take him from the Bible and you have removed the keystone from the arch; nothing remains but an incoherent and incomprehensible mass of ruins.

If we search for prophecies of Muhammad in the Bible, the Christian commentator will direct us to the eighth chapter of Daniel and the ninth of Revelation, where many believe the rise, fall, and decline of Islam and its agency as used of God in punishing the crimes of a corrupted and idolatrous Christianity to be plainly foreshadowed.\*

But the Muslim cannot be expected to adopt this view. He will present us, if he be a Shiah, with the promise to Abraham in Genesis xvii. 20: "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." He

\*See note on page 218.



will tell us that the twelve princes are the twelve Imams.

He fails to consult Genesis xxv. 13-16, where he would read, "And these are the names of the sons of Ishmael, by their names, according to their generations; the first born of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: these are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations." This passage shows that the prophecy referred to the immediate descendants of Ishmael, and was fulfilled in his own day; it does not, therefore, relate to the twelve Imams, who lived long afterward.

He will perhaps quote Habbakuk iii. 3: "God came from Teman, and the Holy One from Mount Paran," assuming these localities to be in Arabia, and applying the term Holy One to Muhammad.

*Teman and the Wilderness of Paran.*

But Teman is a term used of the Edomites, the inveterate enemies of the Israelites, the children of Esau, whose country lay southeast of the land of Canaan. The wilderness of Paran was part of the Sinaitic peninsula, at the head of the Red Sea, lying south of the Holy Land. Muhammad certainly was not an Edomite, nor, so far as I have heard, was he

ever in that part of the Desert of Sinai known as the wilderness of Paran, his home being in Mecca and Medina, far to the southeast, and in the great Arabian peninsula. The allusion of the Prophet seems to be primarily to the invasion of Canaan by the Israelites and the accompanying miracles, as recorded in the book of Joshua. This invasion took place from the southwest, and the tribes had previously been sojourning in the wilderness of Paran.

But these are not the passages on which the Muslim most relies to prove the prophetic mission of Muhammad. He will adduce two texts, one from the Torat, one from the Injeel.

### *Moses' Prophecy.*

The first is found in Deuteronomy xviii. 15, where Moses, addressing the Israelites, says: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."

We read in Deuteronomy xxxiv. 10-12, "And there arose not a prophet since in Israel like unto Moses, whom the Lord saw face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."

The conditions attaching to this prophet are not

met by Muhammad, who was not raised up from the children of Israel, but from the Arab nation. His inspiration was not of the same nature with that of Moses, since he never professed to receive direct communications from the Most High, speaking with him "face to face," but always through the medium of the angel Gabriel. Also, he performed no miracles, or mighty works, as Moses did.

Jesus Christ does fulfil the requirements of this prophecy, being of Israelite lineage, communicating directly with God, being filled with the Holy Spirit, so that Muslims themselves call him *Ruh Ullah*, or the Spirit of God. How can we imagine a more complete identification of one person with another than is conveyed in this title, or a higher form of inspiration? Christ also performed many wonderful miracles, so that Muslims also agree in according him pre-eminence in this line. He testified of himself, Luke x. 22: "All things are delivered to me of my Father, and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

We conclude, then, that we do rightly, as his apostles did in their public preaching, in applying this prophecy to him.

Let us quote the Quran with regard to the prophecies which Muhammad supposed the Bible to contain as authenticating his own mission.

Sura VII., *Al Araf*, Purgatory, v. 156-158: "I

will write down good unto those who shall fear me and give alms and who shall believe in our signs; who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel." Sura LXI., Surat al Saf, Battle Array, v. 6: "And when Jesus the Son of Mary said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle which shall come after me, and whose name shall be Ahmad."

*Texts Relating to the Comforter.*

This latter passage is nowhere found in the New Testament, but the ulemas apply it to John xiv. 16, 17, 26; xv. 26, and xvi. 7: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

“ Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

Acts i. 5-8: “ Ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

We read in the second chapter of Acts that ten days after Christ spoke these words his disciples received his promised gift, the Holy Spirit, and began witnessing of him, as commanded. It is evident these texts cannot refer to Muhammad, who did not begin to preach till A.D. 606, nearly 575 years later.

The Lord Jesus says of the Comforter, John xvi. 8, 9: “ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me.—Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you.”

A very superficial study of the Quran shows that Muhammad did not glorify Jesus, or bring to remembrance the things which he had said, neither

did he convince the world of sin because of their unbelief in Christ, while of no man can it be more emphatically said that he did speak of and glorify himself.

In Scott's Commentary on Revelation, chapter ix., he says :

“ Early in the seventh century (about A.D. 606-608) Muhammad began to aver a very extraordinary intercourse with God, declaring that the angel Gabriel was frequently sent to him to teach a religion which he was to propagate in the world, being an improvement and a perfecting of the religion of Moses and of Jesus as at first delivered, and a reformation of them from subsequent perversions and corruptions. He pretended that he had been predicted in the books of Moses, but that the Jews had expunged these predictions. He also declared that Jesus had foretold his coming, under the name of *Ahmad*, which signifies *very illustrious*, and is nearly allied to Muhammad. (It is supposed that he mistook *Παρακλητος*, *comforter*, for *περικλυτος*, *very illustrious*.”

“ If in the days of Muhammad there existed an Arabic manuscript of the Gospel in which the term Paraclete, or Comforter, was rendered by Ahmad (a supposition which has never been proved), this would have been a wrong translation, as the Greek term Comforter is derived from a verb signifying to call upon some one, to induce him to come and

bring help, or to cause him to leave off anxiety and be of good cheer, and consequently has nothing to do with the Arabic root *hameda*, or *hammada*, to praise."—*Food for Reflection*, p. 41.

We find nowhere in the teachings of our Saviour any intimation of a prophet and dispensation to succeed and supersede him; on the contrary, he everywhere gives us to understand that his mission is final and his kingdom continues forever.

You will readily see what a very unsatisfactory basis is offered by the above proof texts on which to support the immense claims of Islam.

### *Christ's Prophecies.*

One reason why we accept the Lord Jesus as a messenger from God is found in the many prophecies uttered by him, showing his acquaintance with the divine purposes and plans. Some of these were fulfilled in his own time, as those in which he minutely described the time, place, and circumstances of his own betrayal, arrest, condemnation, crucifixion, burial, resurrection, and ascension; others came to pass soon after his return to heaven, as the gift of the Holy Ghost, witnessing, persecution, and martyrdom of his followers, diffusion of his Gospel through the world. Others are still fulfilling, as the preaching to the heathen and their acceptance of him, the contumacy, dispersion, and preservation of

the Jews as a nation, while they are trodden under foot of the Gentiles till his second coming.

Nor were these predictions vague and general; they impress us as the utterances of one who knows the future thoroughly, and is empowered not only to foretell, but to execute.

Take one instance: At a village feast he is anointed by an obscure Jewish woman. When she is accused of wasteful extravagance, he justifies her and promises her a strange and improbable reward: Matthew xxvi. 13: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Truly, to-day, wherever the Bible speaks, in five hundred languages, Mary of Bethany is remembered, and the world, like the village home, is filled with the fragrance of her sweet service of love.

A prominent feature of the Mosaic law is the bloody sacrifice. And not alone in that system is it presented to us; it is an element of our daily life, for the greater part of the human race violently destroy the lives of the animal creation to preserve their own. How much blood is shed, and how many innocent creatures suffer the loss of life, that man may continue to exist! Custom has made this so familiar, so much a matter of course, that we seldom stop to wonder at or even consider it.



But how strange and significant is this act, especially when introduced into religious worship!

Hebrews ix. 22 expressly tells us, "Without shedding of blood there is no remission," or forgiveness of sin.

In the rites of sacrifice we behold a sinner confessing his guilt, and by faith transferring it to an innocent victim, which must suffer a violent and untimely death. Its blood is offered to God, its flesh is partaken of by the offerer, who, living and in peace, prolongs his existence, nourished by the food derived from his substitute. We meet with this custom, not only among the Jews, but in most of the religions, and amongst a large proportion of the human race.

A pure Christianity stands almost alone in requiring of its followers no such offering; not at all that its underlying idea is rejected, but because it has been, once for all, fulfilled, and needs nevermore to be repeated. So deeply rooted in the minds of our race has been the necessity of a blood atonement for sin, and so strong the persuasion that animal sacrifices were inadequate to satisfy the demands of divine justice, that men have been led to offer human beings, often their own children, to avert the wrath and propitiate the favor of God.

*Sacrifice in the Old Testament.*

On no point does the Old Testament more strongly insist than on the worthlessness of animal sacrifices in themselves to secure forgiveness; and it is just as strong in repudiating with horror the awful crime of human sacrifice.

Why, then, did the Jewish altar of burnt offering present the continual spectacle of a spotless lamb, —ever consumed, daily renewed—deeply impressed on the mind of Israel by the thin thread of smoke perpetually ascending heavenward from the temple court? What would God teach his people by that object lesson, and the rites so nearly akin to it—of the yearly passover, when every son of Israel must partake of the Paschal lamb or become an outcast from the nation, and an alien from the covenant made with his fathers?

The Christian, standing with John the Baptist on the banks of the river Jordan and hearing him say, as he points to Jesus of Nazareth, “Behold the Lamb of God, which taketh away the sin of the world,” has no trouble in answering this question. He replies in the words of Isaiah liii. 4-12: “Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his

stripes we are nealed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

If we seek still further to identify this Lamb of God, the New Testament answers in clear tones. Hebrews ix. 28: "So Christ was once offered to

bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

1 Peter ii. 24: "Who his own self bare our sins in his own body on the tree, that ye, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

Luke xxiv. 25-27: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Revelation v. 8-10: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests; and we shall reign on the earth."

But when we consult the Quran for an explanation of the mysterious rites of sacrifice, like to that we find in the former writings, or superior to it, we find only the following to justify the present yearly

sacrifices of Islam, offered on the day known as the Courban Beiram.

*Courban Beiram.*

Sura XXII., Surat al Hajj, the Pilgrimage, v. 36-39: "Unto the professors of every religion have we appointed certain rites, that they may commemorate the name of God on slaying the brute cattle which he hath provided for them. Your God is one God, wherefore resign yourselves wholly unto him. And do thou bear good tidings unto those who humble themselves; whose hearts, when mention is made of God, are struck with fear; and unto those who patiently endure that which befalleth them; and who duly perform their prayers and give alms out of what we have bestowed upon them. The camels slain for sacrifice have we appointed for you as symbols of your obedience unto God; ye also receive other advantages from them. Wherefore, commemorate the name of God over them when ye slay them, standing on their feet, disposed in right order; and when they are fallen down dead, eat of them and give to eat thereof both unto him who is content with what is given him without asking and to him who asketh. Thus have we given you dominion over them, that ye might return us thanks. Their flesh is not accepted of God, neither their blood, but your piety is accepted of him. Thus have we given you dominion

over them that ye might magnify God for the revelation whereby he hath directed you.”

This answer of Muhammad is about as satisfactory as one received from a Jewish Rabbi who was asked to explain the institution of sacrifice, and who replied: “God gave it to remind man that he, too, was mortal, and must die some day.”

### *Witnesses to Christ.*

Let us for a few moments imagine ourselves in a court of justice. The witnesses on either side are waiting and ready to testify. We will first hear those who appear in behalf of the claim made by Jesus of Nazareth to be the Messiah of God. We will not yet call him to testify in his own behalf, but will notice that in the history recorded by John in the fifth chapter of his Gospel the Jews asked our Lord for proofs of his mission, as they had every right to do, and to expect a full and satisfactory answer. This they received from him; he referred them first to the testimony of John the Baptist, secondly to his own miraculous works, thirdly to the witness of the Father, fourthly to their own sacred Scriptures. He is found perfectly ready to show his credentials to all who inquire. He recognizes the principle that a man's unsupported testimony in his own behalf is one of the lowest and least satisfactory grades of evidence, especially when the most momentous issues depend upon it. The greater the claim made,

the greater is the temptation offered to a man to testify falsely. Therefore, he says :

John v. 31 : " If I bear witness of myself, my witness is not true."

In John vii. 16-18 he calls attention to the character of his teaching as an evidence of his having come from God, and proposes a test by which individuals may assure themselves of its divine origin, which is just as valuable now as it was then, the test of personal, practical experience. " Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory which sent him, the same is true, and no unrighteousness in him."

The test of a true messenger must ever be that he seeks not his own will or his own glory, but the will and the glory of him that sent him.

In John viii. 13, 14 : " The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said, Though I bear record of myself, yet my record is true, for I know whence I came and whither I go; but ye cannot tell whence I come or whither I go."

The Pharisees knew from prophecy that Christ must be born of the royal family of David in the town of Bethlehem, and that certain predictions must



be fulfilled in him. They never, however, took the pains to inquire of himself as to his origin, his aims, and purposes. They prejudged his case, assuming that a Galilean of Nazareth could not possibly be the prince born in Bethlehem. Theirs was wilful ignorance, for Christ was ever ready to give them the proofs of his Messiahship.

*Personal Character of Muhammad.*

If we may trust history, the chief reason for the faith of the earlier followers of Muhammad was their confidence in his personal character as a man of probity and veracity. In the earlier stages of his assumption of the prophetic office he had some doubts as to his inspiration, fearing he might be deceived by an evil spirit. Expressing himself thus to his wife, Khadijah, she refused to believe that one upright, kind, and truthful as he could be deluded or led astray. Her implicit faith in him greatly encouraged and confirmed him in his career. She, however, only received testimony at second hand, from her husband, being herself favored with no such divine revelations as were vouchsafed to the friends of our Lord, his mother, her husband, and their relatives, Zacharias and Elizabeth.

All the early Muslims appear to have been in the same position as Khadijah, accepting the testimony of the prophet because they believed him incapable of deceiving them.



If the vast fabric of Islam is built on the witness of its prophet, buttressed by the confidence of friends in his perfect veracity, can you refuse to accept the word of Jesus, strengthened by a sinless character, when he comes to speak to us of his claims to be the Christ of God?

But for the present we will waive his testimony, as also that of his mother and immediate relatives. Though the Quran describes them as persons of undoubted piety and honor, and no doubt as credible as the wives, fathers-in-law, and sons-in-law of Muhammad, yet the objection might be brought that for a man's near relatives to testify is much like his own doing so. Family pride and affection, the hope of reflected glory and honor, might warp their recollection and judgment of facts and render them too partial witnesses.

There is another class of witnesses who offered to testify to the Messiah, but whom we reject, as he himself did. When brought into contact with those possessed of demons, the evil spirits frequently addressed him as the Holy One, the Christ of God, recognizing his authority and deprecating his judgments. Matthew viii. 29: "And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

In such cases, casting them out, "he suffered not the devils to speak, because they knew him." His

reason for this may have been that, while fulfilling the whole duty of a servant of God as our substitute and righteousness, he was subject to all the requirements of the divine law. This law strictly forbids any dealings with demons, or with the spirits of the dead, whom we are not permitted to invoke, and with whom we may not establish any intercourse. Such relations with the unseen spiritual world are interdicted, as misleading, dangerous, and destructive.

*Evil Spirits in the Quran.*

The unhappy state of lost angels and men appears to be fixed, and we do not learn of any prospect of their repentance and salvation. Their terror of Christ and hostility to his presence seem to show the hopelessness of their state, and their obstinate impenitence. Christ's treatment of them does not agree with the teaching of the Quran.

Sura XLVI., Surat al Ahqaf, the Sand Hills, v. 28-30: "Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Quran; and when they were present at the reading of the same they said to one another, Give ear; and when it was ended they returned back unto their people, preaching what they had heard. They said, Our people, verily we have heard a book read unto us, which hath been revealed since Moses, confirming the Scripture which was delivered before it, and

directing unto the truth and the right way. Our people, obey God's preacher, and believe in him, that he may forgive you your sins, and may deliver you from a painful punishment."

This appears to conflict with Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

### *Witnesses for Christ.*

Let us listen, then, to the evidence of disinterested witnesses who had nothing earthly to gain by their testimony.

On the night of the birth of Jesus, a company of shepherds were watching their flocks in the fields of Bethlehem. To them appeared an angel with a great light, saying, "Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds left their flocks, hastened to the village and found all, even as the angels had said. "And when they had seen

it, they made known abroad the saying which was told them concerning the child."

When the infant was forty days old, Joseph and Mary took him to the Temple, in accordance with the requirements of the law. An aged prophet, Simeon, of whom the Gospel says "he was just and devout," coming in, as he said, by command of God, took the child in his arms, blessing God and saying, "Lord, now lettest thou thy servant depart in peace, according to thy Word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people—a light to lighten the Gentiles, and the glory of thy people Israel."

He told them God had promised him he should not die without seeing the Messiah.

At the same moment a venerable prophetess entered, over a hundred years of age, who "served God with fastings and prayers night and day." She also gave thanks unto the Lord "and spoke of him to all them that looked for redemption in Jerusalem."

These were all pious Jews, but witnesses appear from without the chosen race and the Holy Land. Some weeks or months later Jerusalem was astonished by the arrival of persons described as Wise Men of the East, supposed by most to have been magi or priests from Babylonia or Persia. Of Gentile birth, their rank, wealth, and credentials procured them an interview with the old king Herod

the Great, then in infirm health and not far from death. The errand on which they came deeply interested the monarch, who hastened to procure the information they desired. They said, from observation of the heavens and especially from the appearance of a remarkable star, they understood the Messiah or King of the Jews was born, and had come to worship him. Herod assembled a number of the religious heads of the nation, who consulted the prophecies and informed the strangers that Christ must be born in Bethlehem. The travellers repaired thither, rejoiced by the reappearance of the star they had seen in the East, found the child, and worshipped him, telling their story and presenting gifts of gold, frankincense and myrrh. They then returned to their homes, the speed and secrecy of their movements completely baffling the king, who hoped by their means to identify and destroy a probable rival. They appear this once on the sacred page, brilliant representatives of the Gentiles to whom the Lord Jesus was to bring light and salvation, move across the scene, laying their homage and gifts at the feet of the lowly infant, and disappear into the obscurity from which they emerged.

*Traditions of the Birth of Muhammad.*

Tradition indeed gives us wonderful stories of the amazing signs which attended the birth and childhood of Muhammad, written in the most extra-

gant style. What a contrast they present to the calm, reserved, historical simplicity of the Gospel record! We find nothing of the kind in the Quran, and it seems strange, if all this mass of evidence existed, and was known as it must have been to his family and himself, that he was not allowed to make use of it to confound his enemies when they required proof of his mission.

### *Inspiration of the Gospels.*

The student of Islam cannot but be struck with the very great weight attached to Muslim tradition, while the Gospels are discredited as being *only* tradition, and uninspired writings of the apostles.

This view is not supported by Muhammad, who repeatedly classes the Injeel with the Torat and the Quran as given by God. As we have positive proof that our New Testament is identical with that of his day, it would seem his followers must on his word receive the Gospels as of equal authority with his own revelation.

When our Lord, at the age of thirty, was about to enter on his public ministry, he repaired to the Jordan River and received baptism at the hands of John, who both then and afterward clearly testified to his character and mission.

This man, whose birth had been announced by an angel to his aged father, had been designated by the angel as the herald of the Messiah.

He himself was the subject of prophecy, uttered hundreds of years before his birth; Isaiah, xl. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." The last words of the Old Testament speak of a prophet to precede the Christ, Malachi iii. 1: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Malachi, iv. 5: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

The Jews were now looking for their Messiah, as from the prophets and especially the Book of Daniel, it appeared his time was at hand. They were eagerly watching for the forerunner who must precede and announce him. Much attention had been excited by the strange and supernatural occurrences attending the birth of John, the son of Zacharias and Elizabeth, who was said to be the long-expected herald of the Messiah.

When John was thirty years of age he received a divine call to leave his desert home, and to preach the coming of the promised King, but himself tells us he did not know whom he would announce, although God gave him a secret sign by which to recognize the Messiah when he should meet him. He



went forth preaching repentance and reformation as necessary conditions of citizenship in the new kingdom, and announcing the long-expected Christ as at hand. Himself a man of austere life and severe integrity, who preferred death to flattering or compromising with even royal vice, he was not likely to be bribed or persuaded to give false witness to Jesus. Had he been susceptible to the charms of earthly gain, it formed no part of the plan of the carpenter of Nazareth to use the spoils and honors of the world to reward friends or conciliate enemies. He had nothing of the sort to offer would-be adherents or supporters of his mission. John expected and desired, even as he received, no consideration of this kind. These are his own words, John i. 32-34: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John iii. 31: "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." Ver. 34-36: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into



his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

*Testimony of the Father.*

John testifies to seeing the sign promised, the descent of the Holy Spirit like a dove upon the Lord at his baptism. This was accompanied by a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." The same voice was heard by Peter, James, and John on the mountain, where Jesus "was transfigured before them and his face did shine as the sun, and his raiment was white as the light."

There appeared also Moses and Elijah, talking with him "of his decease, which he must accomplish at Jerusalem." A bright cloud overshadowed them, and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." Many years after the aged apostle Peter, consciously nearing his end, wrote as follows, 2 Peter i. 16-18: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice unto him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which

came from heaven we heard, when we were with him in the holy mount."

In the twelfth chapter of John the same voice from heaven speaks again in the ears of a multitude, of whom some said it thundered, others that an angel spoke to him. Some evidently heard uttered words, for Jesus speaks of it to them as a voice, not a sound, and they accept his description, though probably many heard it as only a noise. There is no doubt, however, that Jesus having appealed to God to glorify his name, an audible response came from above, with a promise to fulfil the prayer just offered.

### *Divine Working as Shown in Miracles.*

But the testimony of God to the Saviour was also given in the divine power by which he performed his wonderful miracles. These were very numerous, varied in character, consistent with the laws of nature and providence, and yielding rich lessons of spiritual analogy and religious teaching. They were not wrought to supply our Lord's personal needs, or for his own glory, but to relieve and instruct men and exalt God. They were manifested at all times and places, with every kind of circumstance and surrounding, often in the presence of great crowds, before enemies as well as friends, and generally in daylight in the open air. They were of the most remarkable character, including the cure of leprosy in

an advanced stage, the opening the eyes of one born blind, the healing desperate disease at a distance, the patient unconscious of the action of the healer, restoring fierce and intractable demoniacs to reason, and even raising the dead, among them one who had lain four days in the tomb. These miracles were usually wrought by a word alone, no instrument or other accessory being used. They were so well authenticated and so unassailable that his enemies never tried to deny them as facts, but explained them by accusing him with being in league with the devil. This charge cannot stand for a moment when we consider his treatment of evil spirits and their attitude toward him.

We have already spoken of the witness borne by Scripture to him, which we can examine for ourselves.

Great natural signs and supernatural wonders accompanied his death and resurrection, as the darkening of the sun for three hours, the rending of the veil of the temple, and two violent shocks of earthquake, accompanied by the apparition of deceased saints to many in Jerusalem.

### *Christ's Death and Resurrection.*

Of the fact of Christ's death there can be no doubt. It is probably true that men may remain in a state of suspended animation, or trance, for a longer time than that of our Lord's sojourn in the

tomb. The wounds of crucifixion were not mortal, and a spark of life might escape the scrutiny of the executioners. We must thank the spear of the Roman soldier for a service little dreamed of by him, for no man ever survived a rupture of the heart such as was indicated by the blood and water which flowed from the Saviour's riven side.

Not less gratitude do we owe to the sleepless jealousy of priest and scribe which placed the seal of imperial Rome on the sepulchre and surrounded it with guards, making it impossible for the disciples of Jesus to remove the body before the resurrection morn. It was of providential ordering that the intervening day being a Sabbath, none of his friends even attempted to visit the place. The tomb was a new one, and Christ its only occupant, so there could be no doubt as to whose body it was that arose.

Such stupendous facts as the death and resurrection of Christ need to be well attested, and God has given us abundant proof of their actual occurrence. Above all, it is necessary that the resurrection be established, since our Lord himself promised it when asked for a sign of the truth of his mission, and staked upon its fulfilment his title to be considered a messenger of God.

He repeatedly told his disciples before his death that he should rise again on the third day; his enemies also were well aware of his predicting the same.

In spite of this, his disciples were with difficulty convinced first that he could die, and second that he could rise again.

Only by incontestable and reiterated proofs did he overcome their obstinate incredulity. During the space of forty days he was repeatedly seen by his followers, even by more than five hundred at once. He ate, drank, walked, and talked with them, showed the wounds of his crucifixion, invited their touch, and permitted them in every way to satisfy themselves of his identity.

At least eleven of them were eye-witnesses of his ascent to heaven.

It is not too much to say that the death and resurrection of the Lord Jesus are as well attested facts as any we have concerning the career of Muhammad.

But this is not all; three of his disciples have left on record a statement of seeing him after his ascension appearing to them in glory and power, while others have assured us of frequent personal communication with him.

Stephen, while suffering martyrdom by stoning, looked up and cried out: "Behold, I see the heavens opened and the Son of Man standing on the right hand of God."

If he had any chance of escape before, these words must have sealed his doom; yet they were uttered as a testimony which could not be repressed, and are

entitled to all the weight which men attach to the last words of a dying man.

Among those who heard Stephen's exclamation was a young man, destined to be the inveterate persecutor of the infant church, the bitter enemy of Jesus till on the Damascus road, as he tells us over and over, the vision of Christ prostrated him on the ground, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" Asking, "Who art thou, Lord?" he receives the answer, "I am Jesus of Nazareth, whom thou persecutest." Convinced and repentant, he flung himself at the feet and into the arms of the Lord with absolute self-surrender, became the most renowned of the apostles, labored, suffered, and died for the Man he had hated and the religion he had sworn to destroy.

John tells us how on a Sabbath day, in his place of exile on a lonely island in the Mediterranean Sea, his Lord visibly met him and revealed to him things to come.

The witnesses whom we have named and many more, so far from gaining worldly honor or advantage by their testimony, were invariably cast out, despoiled of their goods, persecuted by their nearest and dearest friends, hated of all men, treated as the filth and offscouring of the earth. To the threats of the world, as to its allurements, they opposed a strange and unnatural indifference, and shrank not from sealing their testimony with their blood.

“What shall I do,” exclaimed a persecuting king, “with men who despise honor and riches and fear not suffering or death?”

The most remarkable part is that their Master had plainly forewarned them of all this. The invitation to follow him involved readiness to bear the cross with all its suffering and shame. He exacted a supreme devotion, and plainly refused to accept any disciple who should not be willing to forsake all he had, and his life also, for the Master's sake.

How strange, as from man to man, appears the inducement held out to Saul of Tarsus to devote himself to Jesus! “I will show him how great things he must suffer for my name's sake.” Wonderful appeal and wonderful response! “Lord, what wilt thou have me to do?” What unreserved surrender to the will of another, what unquestioning renunciation of all that might conflict with the service of this Galilean carpenter, never seen in life, and only heard of to be abhorred and reviled by the proud and self-willed Pharisee! As Paul himself writes, in his course of toil and suffering, even then but half accomplished (2 Corinthians xi. 23-28), he had suffered the loss of all things, “in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often,



in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." The church he once wasted became the flock of his tender shepherding, the cup of suffering for Christ which he had unrelentingly pressed to the lips of others was now presented to his own, but he utters no word of complaint. Through all the story of his trials breathes the hidden sweetness, the divine consolation known to those only who bear the cross and follow in the steps of Jesus.

It might be worth one's while to learn the secret which brought from his lips the exulting words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

Not only this illustrious apostle, but many obscure and humble believers, unsustained by the glorious vision which converted him, have suffered all things even to death for the love of Christ. They have testified to his power to sustain and deliver the spirit under the most trying circumstances. They have



despised shame and conquered death in the strength of him, "whom not having seen" they loved. Is their evidence to be rejected when given in his favor?

*Titles Given by Muslims to Muḥammad.*

It has been said that after the death of Jesus his followers idealized him, ascribing to him a mission not asserted, and titles not assumed by himself.

If we look only at the Quran, this is certainly the case with Muhammad, who nowhere speaks of himself in the extravagant style of the traditions, for instance the Hyat ul Kulcob, in which we read: "Ibn Babuyah states on the authority of the imam Jafer i Saduk, that the Commander of the faithful declared that the most high and holy God created the sacred light or spirit of Muhammad, the asylum of prophecy, before the heavens or earth, or empyrean or throne or table of decrees or pen divine or paradise or hell were formed, and previous to the creation of any other of the prophets, by the period of four hundred and twenty-four thousand years. In this light God formed twelve compartments, namely, of power, greatness, grace, mercy, felicity, munificence, official dignity, religious direction, prophecy, exaltation, majesty, and intercession." After describing the employment of this light for many thousand years, it is said, "The Divine Being then caused the sacred name of the Prophet to appear on the table of

decrees, where it shone refulgent four thousand years, when God inscribed the hallowed appellation on the empyrean and its pillars, where it glittered seven thousand years more. Thus in a state of sublimity and glory it passed from sphere to sphere until the Most High placed it in the loins of the father of mankind. From Adam it passed to Noah and was invariably transmitted through a pure medium until caused to proceed from Abdullah the son of Abdul Muttallib."

*Muhammad a Sinner.*

The prophet himself, in his revelation, makes no such exalted statements, and never mentions an existence previous to his advent in this world, or claims an immaculate descent. On the contrary, he confesses himself to be a sinner, and prays for forgiveness.

Sura IV., Surat un Nisa, Women, v. 104-105: "We have sent down to thee the book of the Quran, with truth that thou mayest judge between men through the wisdom which God showeth thee therein; and be not an advocate for the fraudulent; but ask pardon of God for thy wrong intention, since God is indulgent and merciful."

Sura IX., Surat al Tauba, Immunity, v. 43: "God forgive thee! why didst thou give them leave to stay at home, until they who speak the truth had become manifested unto thee and thou hadst known the liars?"

Sura XL., Surat al Mumin, the True Believers, v. 57, "Wherefore do thou, O prophet, bear the insults of the unbelievers with patience; for the promise of God is true; and ask pardon for thy fault, and celebrate the praise of thy Lord in the evening and in the morning."

Sura LXXX., Surat al Abas, He Frowned, v. 1-11: "The prophet frowned and turned aside because the blind man came unto him; and how dost thou know whether he shall peradventure be cleansed from his sins, or whether he shall be admonished and the admonition shall profit him? The man who is wealthy thou receivest respectfully; whereas it is not to be charged on thee that he is not cleansed; but him who cometh unto thee earnestly, seeking his salvation and who feareth God, dost thou neglect. By no means shouldst thou act thus."

### *Christ's Own Claims.*

It is not difficult to show that Christians make no claims for their Lord which he did not make for himself.

John viii. 58: "Verily, verily, I say unto you, Before Abraham was, I am."

John xvii. 24: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which

thou hast given me; for thou lovedst me before the foundation of the world."

John v. 21-23: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

John vi. 38: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

John x. 30: "I and my Father are one."

The sinlessness of the Lord Jesus is also established by strong proofs.

In John viii. 46, he says to his enemies: "Which of you convinceth me of sin?" Though he was constantly and closely watched by bitter and jealous men, trying and tempting him in every possible way, hoping in some unguarded moment to secure a word or act to be used against him with the people or with the government, their attempts failed utterly. At his trial they were forced to resort to false witnesses, and even then could find no two whose evidence would hang together. Despairing of conviction by ordinary means, the high priest required the Prisoner himself to testify, administering to him a solemn oath. Matthew xxvi. 63: "I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God." The answer was instant, "I am, and ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven." It seems plain from this passage that the Jews expected their Messiah to be divine, that Jesus claimed for himself this divinity, referring in his reply to two well-known Messianic passages, and chose to die as a blasphemer rather than deny it.

His disciples speak thus of his sinlessness :

1 Peter ii. 22-23 : " Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

1 Peter i. 19 : " A lamb without blemish, and without spot."

2 Corinthians v. 21 : " For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him."

Hebrews iv. 15 : " In all points tempted like as we are, yet without sin."

### *Muhammad Testifies in His Own Behalf.*

The foregoing testimony to Christ we gather from the inspired New Testament, but when we consult the Quran for similar or stronger witness to the Arabian prophet, we find only his own unsupported assertion, by which he has everything to gain

or lose. As a matter of fact, we know by it he did ascend in ten short years to the summit of earthly power and honor. When I once asked you, "Why is it you so easily accept our scientific teaching, ask our opinion and follow our advice in worldly matters, when you will not believe what we tell you about religion?" you replied, "We can indeed trust you to tell us the truth about science or worldly affairs of which you are cognizant, but you may be no better informed of the things unseen and spiritual than we. Also, if a mistake is made in worldly matters, the result may not be disastrous or irretrievable, but if we err in spiritual concerns the loss is irreparable. We dare not risk the eternal welfare of our immortal souls on any uncertainty, or without the best and strongest evidence." I wondered then if you at all realized that your traditional faith rests only on the word of one man, whom neither you nor your fathers ever saw, and for whose character you have only the word of his partial relatives and friends. In the case of Jesus, from the first his claims and their evidence were thoroughly sifted and weighed by foes as well as friends, and this examination has been freely made by every succeeding generation till the present day.

*No Investigation in Muslim Lands.*

But you know that for centuries after his rise, in the land where Muhammad lived and died, any at-

tempt to reach a just idea of his character and actions, or to search the evidence offered by him to establish his prophetic character, would subject one, not to refutation by argument or counter-testimony, but to the sharp and final decision of the sword. You are aware that now, in all countries under Muslim control, any discussion or investigation of this question is impossible. True Christianity is not obliged to protect itself from inspection or inquiry by the death penalty. Why should Islam feel itself unable to stand without it?

*Muhammad's Proofs.*

To return to the testimony given by Muhammad, or rather by the Quran in his behalf. Let me ask you to study it carefully from beginning to end, and say whether you find anything there but repeated, vehement, almost hysterical professions of inspiration, labored justifications of his character as a messenger of God, such as we may safely say are found in the revelations of no former prophet. There are obscure allusions to visions, and earnest asseverations of truthfulness, but, after all, does he give you anything more to rely on than his bare word? Are you sure that he was not of a credulous nature, easily flattered and deceived? that he possessed the necessary qualities for testing communications purporting to come from the unseen world? that he was so sure to be infallibly right that you can risk



the eternal fate of your immortal soul on his judgment, consciousness, and experience? Did any one ever see an angel in conference with him? Does he not expressly say, when angels appeared to him—for instance, at the battle of Badr—they were invisible to his followers? Sura XXXIII., Surat ul Ahzab, the Confederates, v. 9: “O true believers, remember the favor of God towards you when armies of infidels came against you and we sent against them a wind and hosts of angels which ye saw not; and God beheld that which ye did.”

The friends of Jesus saw visions of angels: at his birth, resurrection, and ascension. At his transfiguration Moses and Elijah returned to attest his superiority to themselves; but never once, as far as we learn from the Quran, were the eyes of the followers of Muhammad allowed to behold his celestial visitants, or their ears opened to hear their voices.

Abu Bekr indeed bore witness to the prophet's celestial journey, but not, it would appear, as a fact of which he himself had personal knowledge such as our courts of law require, but rather as a hearsay witness, any narrative told by Muhammad commanding his belief on account of the confidence felt by him in the integrity of his son-in-law.

#### *Ayesha's Account.*

Ayesha, the daughter of Abu Bekr, and others of Muhammad's wives and disciples, tell of seeing the



prophet in peculiar physical conditions, believed to be caused by the spirit of prophecy descending on him.

A celebrated European savant, Dr. Weil, a thorough Arabic scholar, has published a work in German on the life and acts of Muhammad, drawn from the most reliable Arabic books. He thus attempts to account for the facts of Muhammad's career and for the occurrences related by his friends of the circumstances of his successive revelations: "In the outset of his career Muhammad was possessed with the idea that God had really sent him to teach the true religion in Arabia, and that, being from childhood subject to fits, the phantasies which he saw during the state of unconsciousness added strength to his belief."

In the "*Insan ul Ayun*," Ibn Ishaq relates upon the authority of his elders that before the descent of the Quran, while in Mecca, Muhammad was under treatment for illness proceeding from the influence of the evil eye, and that, after the descent of the Quran, he still had this disease; that he would become unconscious for a time, that he would tremble, his eyes being closed and his mouth foaming, and that he would bellow like a young camel. Again, in the same book it is written, upon the authority of Ayesha, that when Gabriel descended to him, he would become exceedingly oppressed, the sweat ran off his brow, his eyes became wild, and sometimes

he would bellow like a young camel; and also upon the authority of Zeid ibn Thabit, that at the time when a revelation descended to him, he became as one in great agony, and then, losing his senses, he became as one intoxicated. Abu Harira says: "While the revelation was descending to him none of us could look upon him because his mouth foamed and his eyes closed, and sometimes he would cry like a young camel." Now, according to these and other accounts, there can be no doubt that he was subject to fits of epilepsy, for the symptoms above mentioned are exactly those of that disease. It should be noticed, too, that persons who suffer from this malady have sometimes very wonderful visions.\*

The above explanation, though accepted by many non-Muslims, does not, to my mind, meet all the facts, though it may partly account for some of them.

### *Muhammad Not a Conscious Impostor.*

The Quran establishes beyond a doubt that Muhammad thoroughly believed in his own inspiration; that he was no impostor playing a part, but felt himself to be an instrument wielded by the hand of God. He suffered severe persecution during years of discouragement and failure before he could have any idea of the power to which he was to attain. He

\**Mizan ul Haqq or Balance of Truth.*—Pfander.

seemed as one filled and penetrated with a truth which he must proclaim, whether man would hear or no. A heavy responsibility lay upon him to declare his message, even to a blaspheming and persecuting race. His spirit is not unlike that which has ever animated the true prophet. It was the contagion of this strong faith in his mission as the Apostle of the Most High which spread to his disciples, kindling and sustaining their enthusiasm, and ensuring their fidelity to him. It is this element in his career which makes him one of the great enigmas of history, and has almost, seemingly, persuaded many not of Islam to think he must have been, in some sense, inspired, and possessed some claim, at least in the earlier years of his mission, to be rightly called a prophet. Furthermore, in the Quran itself, and in the whole history of Muhammad, there is a purpose, an energy, a consistency, which appear remarkable, even if we admit to the full his genius and personal magnetism. He is a "man of destiny," appearing in himself, in his comparatively short career and its momentous bearing on the world's history, less like a voluntary agent than a piece on the great chessboard, moved by the invisible hand of some superior power.

#### *His Own Account.*

His own account is as follows: Sura LIII., Surat al Najm, the Star, v. 1-18: "By the star when it set-

teth, your companion Muhammad erreth not, nor is he led astray, neither doth he speak of his own will. It is no other than a revelation which hath been revealed unto him. One mighty in power, endued with understanding, taught it him; and he appeared in the highest part of the horizon. Afterwards he approached the Prophet, and near unto him until he was at the distance of two bows' length from him, or yet nearer; and he revealed unto his servant that which he revealed. The heart of Muhammad did not falsely represent that which he saw. Will ye, therefore, dispute with him concerning that which he saw? He also saw him another time, by the lote tree, beyond which there is no passing: near it is the garden of eternal abode. When the lote tree covered that which it covered his eyesight turned not aside, neither did it wander, and he really beheld some of the greatest signs of his Lord."

Sura LXXXI., Surat al Takwir, the Folding Up, v. 15-25: "Verily I swear by the stars which are retrograde, which move swiftly, and which hide themselves; and by the night, when it cometh on; and by the morning, when it appeareth; that these are the words of an honorable messenger, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed by the angels under his authority, and faithful; and your companion Muhammad is not distracted. He had already seen him in the clear horizon; and he suspected not the secrets

revealed unto him. Neither are these the words of an accursed devil."

Dr. Fisher says in his "Outlines of Universal History": "He retired for meditation and prayer to the lonely and desolate Mount Hira. A vivid sense of the being of one Almighty God, and of his responsibility to God, entered his soul. A tendency to hysteria, in the East a disease of men as well as women, and to epilepsy, helps to account for extraordinary states of mind and body of which he was the subject. At first he ascribed the strange ecstasies or hallucinations to evil spirits, especially on the occasion when an angel directed him to begin the work of prophesying. But he was persuaded by Khadijah (his wife) that their source was from above. He became convinced that he was a prophet, inspired with a holy truth, and charged with a sacred commission."

"As to the vision in which Muhammad heard the five verses summoning him to the prophetic office, (Sura XCVI., Surat al Alaq, Congealed Blood), tradition regards it as a real occurrence, while another tradition, said to have emanated from the same source, declares the whole incident to have been a dream. The former of these traditions is that of Urwa ibn al Zubair, received from Ayesha, who heard it from Muhammad many years after the event. It is given as follows by Nöldeke:

"The revelation commenced with real dreams,

which illuminated Muhammad like the glow of the dawn. Thereupon he retired to the solitude of Mount Hira. When he had spent some time there in devotion, the angel appeared to him, and said, 'Read.' Muhammad answered, 'I cannot read.' Thereupon the angel pressed him mightily and repeated the command. This was all repeated three times, when at last the angel pronounced these five verses. Muhammad was greatly frightened at seeing this, and hastened to his wife, Khadijah, who comforted him."

The other tradition, which represents this vision as simply a dream, is found in Ibn Hishaám, on the authority of Umar ibn Qatada. In this tradition it is said that "when Muhammad woke up, the words of the revelation were impressed on his heart."\*

"It is related, from Muhammad's own mouth, that being on Mount Hira and hearing himself called, he looked on each hand and saw nobody; but looking upwards, he saw the angel Gabriel on a throne between heaven and earth; at which sight, being much terrified, he returned to his wife, Khadijah, and bade her cover him up; and that then the angel descended and addressed him in the words of the text." (Sura LXXIV., Surat al Muddasir, the Covered).—*Sale's Quran*.†

If we accept the account of Muhammad as a statement of an actual occurrence, we find he accepted

\*Wherry's Commentary, vol. iv., p. 259.

†See note on page 219.

this supernatural visitant without subjecting him to any sort of a test to ascertain if he were truly Gabriel and sent from God, as he professed to be. This removes the foundation of Islam one point farther back and compels the inquiry, How does the devout Muslim satisfy himself as to the identity of the angel and his commission from the Lord? We have, apparently, only his own word for it. The previous revelations warn us of the existence of evil spirits who are ever striving to deceive and ruin men.

1 John iv. 1-3: "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

The spirits and their utterances are to be tried by their attitude to the Lord Jesus Christ, the Anointed and sent of the Father, the Saviour of the whole world, in whom God is well pleased.

### *Attitude of the Quran to Christ.*

Testing the Quran thus, it is found to be characterized by a certain veiled hostility and studied de-



preciation of him. While it admits his perfect sinlessness and prophetic character, it bitterly denies his divinity, and all implied in his being the Son of God. I will quote a passage at random, a sample of countless others.

Sura XLIII., Surat al Zukhraf, Ornaments of Gold, v. 59: "Jesus is no other than a servant, whom we favored with the gift of prophecy; and we appointed him for an example unto the children of Israel." V. 63: "And when Jesus came with evident miracles, he said, Now I am come unto you with wisdom, and to explain unto you part of those things concerning which ye disagree."

It is not strange that, while Muslims say much of their love and honor for the Lord Jesus, he is to the Shiah only one of one hundred and twenty-four thousand prophets, all considered sinless, Adam and Noah being among the number. The Sunnis recognize a hundred and forty-four thousand. Neither is it wonderful that so few of them take the trouble to familiarize themselves with the life and teachings of one who, as they suppose, was only a prophet for the Jews.

In the light of the great discrepancies and flat contradictions existing between the Bible and the Quran, I beg you to examine with the greatest care the foundations of Islam, remembering that your salvation depends upon arriving at the truth. Are you prepared to venture all on the word of one man, or



even one angel, when that word plainly supersedes and abrogates the well-established revelations which preceded it? The former systems of religion are like a strong castle founded on a rock, and standing "four square to every wind that blows"; but Islam, resting on the authority of one witness, rather resembles a pyramid poised on its apex.

*Words of Jesus.*

Let us look at the words of Jesus, for to them he appealed to authenticate his divine character and mission. Leaving out those spoken by him, as we believe, through the prophets before his birth, and the apostles after his ascension, we will confine our attention to the utterances of his brief ministry of three and a half years.

The wisdom of the whole world has produced nothing like them; they unlock the mysteries of time and eternity, bring "life and immortality to light," and satisfy alike the loftiest demands of the intellect and the deepest cravings of the heart. How inimitable his parables! how perfect his precepts, wonderful in condensation and scope! What stores of comfort and instruction in every word, whether uttered in formal teaching or in the familiar intercourse of daily life!

*Teachings of the Quran.*

But when we turn to the Quran we are reminded

of the saying, "What is true is not new, and what is new is not true." The great doctrines of the unity and holiness of the Creator, his wisdom, justice, and mercy, sin and judgment, the resurrection of righteous and wicked men, heaven and hell, had long before been so fully set forth in the Jewish and Christian Scriptures that no additional revelation was needed. Had the knowledge of sacred books been diffused as it should have been, the Arabs could never have made the mistake of supposing these cardinal truths to be revealed for the first time. We must confess this to have been the fault of the Christian Church, which, having left the simplicity of the faith for image and relic worship, and received for doctrines the vain traditions of men, had forgotten to preach a pure Gospel, and neglected the last command of her Lord to teach all nations his words and works. She paid the penalty of disobedience in being powerless to prevent the rise of the new persecuting religion which was destined to prove her mortal enemy.

"What was true was not new." Nothing, absolutely nothing, is added by the Prophet in the way of information or enforcement, while many of the old truths are belittled, misstated, and contradicted.

"What was new was not true": the change of base from Isaac to Ishmael, from the Jew to the Arab, from Jerusalem to Mecca, from Jesus Christ to Muhammad, from salvation by grace to salva-

tion by works, cannot be accepted. The new views of God, the new terms of salvation, the new régime of force, the mechanical character of the new obedience, are all inferior to the light, life, and liberty of Christianity. How, then, can we believe they emanate from the same source? He who has known the liberty of a son in the Father's house cannot but hesitate when called to assume the station of a slave bowing beneath the inscrutable will of a far-off and unapproachable Master.

*Prophetic Gifts and Saving Grace.*

We have already adverted to the gifts of prophecy and miracle abounding in the Lord Jesus, but in Muhammad conspicuous by their absence; but we must not lay undue stress on these as primary credentials of a true prophet.

The Old Testament, in the example of Balaam, and the New in that of Caiaphas, show us that, anomalous as it may appear to us, God can use wicked men to utter true prophecies. Of miracles, we see no reason to doubt that they were wrought by Judas as well as his fellow-apostles when Christ sent them out "with power and authority over the devils, and to cure disease."

Matthew vii. 21-23, our Saviour says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will

say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Matthew xxiv. 24: "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

2 Thessalonians ii. 9: "Whose coming is after the working of Satan, with all power and signs and lying wonders."

Those whose trust is based only on the evidence of prophecy and miracles, or what appears to be such, may build on a sandy foundation, and in the decisive day of trial find themselves overwhelmed by fearful and remediless disaster. God, in his mercy, has provided us with a criterion by which to judge the pretensions of those who profess to be his representatives.

### *Test of True Prophets.*

Matthew vii. 15-18: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The supreme test taught and met by Christ

himself is personal holiness of character. He spoke of himself as coming, not to destroy, but to fulfil the law of God. If we accept his own word, he as divine was the author of the moral law, yet we never find him taking up a position of superiority to its requirements. On the contrary, we recognize in him the only human being who has ever completely kept the commandments in letter and spirit. Perfect in love to God and love to man, he "brought in an everlasting righteousness" sufficient to satisfy all demands of justice, and, as imputed to those who trust in him, able to save even "unto the uttermost."

### *Sinlessness of Christ.*

He set a faultless example to his followers, offering to God a perfect obedience to his will, and to man a wondrous devotion, even laying down his life for the guilty race with which he identified himself. We have the testimony of his disciples to his sinless perfection, men associated with him for three and a half years on the familiar terms of close intimacy. Much of this time was spent in touring: on the road, or in the crowded conditions of Oriental village hospitality, so trying to ordinary friendship. They saw him weary, hungry, exposed to strong provocations. They saw him when the popular tide ran strong in his favor, and again when it ebbed, and most of his followers left him, in danger, betrayal, and death. Looking back on all, they delib-

erately tell us his life sustained his professed character, and he was indeed a sinless man. Not only their word, but the record of his words and actions as we have it, bears them out in their assertion. Tried by the most exacting standard of modern morality, he is without fault. His friends had every opportunity to judge him by the highest criterion, not the ability to utter beautiful poetry, which even depraved men often possess, but the power to lead a holy life.

We have seen his enemies dogging his steps with keen eyes of hate and prejudice, but unable to find any accusation against him. We have seen the infidelity of nineteen centuries scanning his life, eager to discover some flaw in his moral perfection, but compelled, like the Roman judge, to declare, "I find no fault in him." Those who reject him as a divine Saviour are lavish in praising him as the ideal man, the unique flower of humanity. The worst reproach brought to-day against Christians is that they are not like their Master, Jesus of Nazareth, the obscure Jewish carpenter, dying early as a criminal and an offender against Roman law. He who bore the punishment of a slave on the accursed cross furnishes to-day the standard by which all men are judged, while he himself is judged of no man.

### *Morality of Muhammad.*

What a contrast to Muhammad, who, setting up

a far inferior code of morals, giving indulgence to the weaknesses of the flesh, and proclaiming liberty to its lusts, could not himself observe the law he promulgated as from God! On the ground of his prophetic office he claimed to be superior to its requirements and exempt from its penalties, and it is notorious that he freely acted on this principle.

Readers of the Quran are familiar with the Suras, which specially excuse him from observing the marriage and divorce laws of Islam, though they appear to most persons sufficiently elastic to satisfy any one. To cite but one instance. Sura XXXIII., Surat ul Ahzab, the Confederates, v. 49-57: "O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee from Makkah, and any other believing woman if she give herself to the Prophet, in case the Prophet desireth to take her to wife. This is a peculiar privilege granted to thee above the rest of the true believers. We know what we have ordained them concerning their wives and the slaves which their right hands possess; lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is gracious and merciful. Thou mayest postpone the turn of such of thy wives as thou shalt



please; and thou mayest take unto thee her whom thou shalt please: and her whom thou shalt desire of those whom thou shalt have before rejected; and it shall be no crime in thee. This will be more easy, that they may be entirely content and may not be grieved, but may be well pleased with what thou shalt give every one of them. God knoweth whatever is in your hearts: and God is knowing and gracious. It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, though their beauty please thee, except the slaves whom thy right hand shall possess; and God observeth all things. O true believers, enter not the houses of the Prophet, unless it be permitted you to eat meat with him, without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves, and stay not to enter into familiar discourse; for this incommodeth the Prophet. He is ashamed to bid you depart, but God is not ashamed of the truth. And when ye ask of the Prophet's wives what ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneasiness to the Apostle of God, or to marry his wives after him forever, for this would be a grievous thing in the sight of God. Whether ye divulge a thing, or conceal it, verily God knoweth all things. It shall be no crime in them, as to their fathers, or



their sons, or their sister's sons, or their women, or the slaves which their right hands possess, if they speak to them unveiled : and fear ye God, for God is witness of all things. Verily God and his angels bless the Prophet ; O true believers, do ye also bless him and salute him with a respectful salutation. As to those who offend God and his Apostle, God shall curse them in this world and in the next, and he hath prepared for them a shameful punishment."

V. 60-61 : " Verily if the hypocrites and those in whose hearts is an infirmity and they who raise disturbances in Medina, do not desist, we will surely stir thee up against them to chastise them ; henceforth they shall not be suffered to dwell near thee therein except for a little time and being accursed : wherever they are found, they shall be taken and killed with a general slaughter."

It is not from unfriendly or neutral historians, but from his own apologists and eulogists, we learn how fully the Prophet availed himself of his exceptional matrimonial privileges. " It is said, in his youth he lived a virtuous life. At the age of twenty-five he married Khadijah, a widow forty years old : and for five and twenty years was a faithful husband to her alone. Shortly after her death he married again, but it was not till he had reached the mature age of fifty-four that he became a polygamist, taking Ayesha, a child of seven or eight years, daughter of Abu Bekr, as rival of Sawda. In his fifty-sixth year

he married Hafra, daughter of Umar; and the following year, in two successive months, Zeinab bint Khozeima and Omm Salma; a few months after, Zeinab, wife of Zeid, his adopted son. In the same year he married a seventh wife and also a concubine. And at last, when he was full three score years of age, no fewer than three new wives, besides Mary the Coptic slave, were within the space of seven months added to his already well-filled harem.”\* The injunction touching his obnoxious neighbors, the Jews of Medina, we learn from Muslim historians, was carried out by assassination and banishment of his opponents, whole tribes being expatriated or exterminated.

*Force as a Means of Propagandism.*

While Islam has not been a religion propagated solely by the sword, it is a well-established matter of history that a large part of its success has been by force of arms. As we have seen, the Quran permits and commands believers to put the enemies of Islam to death. It is written in the Hyat ul Kuloob of the birth of Muhammad: “On that night under the name of the Prophet, in every Torat, Injeel, or Zabour in the world, a drop of blood appeared, signifying that he would be a prophet armed with the sword.”

We find it impossible to associate such ideas with

\*Sir William Muir's *Life of Mahomet*, vol. iv., pages 309-310.

the personality of the Lord Jesus. In him what meekness, obedience, reverence for the Father, purity, zeal, hatred of sin, combined with infinite love for the sinner and matchless self-sacrifice! In Muhammad what growing pride, ambition, love of power, self-glorification! His apologists are never weary of reminding us how far he rose above his contemporaries, the idolatrous Arabs who surrounded him. Do they not admit the weakness of their cause by thus measuring him from that which was confessedly a very low standard instead of by that perfect ideal of manhood which had been given to the world almost six hundred years before? If he were a true prophet, we have a right to expect higher moral and spiritual attainments than we find in his predecessors. If he were not a true prophet sent of God, what was he? We read the earlier Suras, and admire the lofty thoughts and exalted descriptions of God, imperfect though they seem when placed beside our inspired Scriptures. Turn then to the later Suras, and mark how the commanding personality and central figure has become that of the Prophet himself. He dominates everywhere; we are not suffered for a moment to forget him. The Almighty, relegated to the background, has become an infinitely great and powerful shadow of Muhammad, constantly ministering to the Prophet's glory, and promptly complying with his desires. A tradition says that Ayesha once said to

him: "How kind your God is to you! Verily he always does whatever you wish!" The archangel Gabriel speeds from heaven—for what? To reveal some wondrous depth of divine wisdom, some sweet secret of eternal love, some new incitement to holiness, benevolence, purity? No, verily, but to say to the Prophet, if his wives are not content with his treatment and provision for them, he is permitted to divorce them and God will give better ones in their places. Or he comes to admonish visitors not to indulge in loud conversation before Muhammad's door, to enter unbidden, or prolong their stay. He comes to vindicate the reputation of one wife, to reinstate her in the affections of her suspicious husband, and to rebuke the jealousies and contentions of the rest of the harem. One cannot help thinking if a prophet, and the greatest of prophets, could not manage his polygamous household without such frequent intervention and aid from above, what can ordinary men do under like circumstances? One fact stands out clearly: Muhammad is evidently the principal figure in his own estimation, and everything, angelic visits included, is made to subserve his glorification.

### *Superseding of Jesus as Saviour.*

We understand from the Scriptures of the Old and New Testaments that God accepted and commissioned the Lord Jesus Christ as the Saviour of

the world, the only Mediator between man and his Maker. In him he found a perfect righteousness, which by faith could be imputed and imparted to the sinner, a perfect example of the obedience man owes to God, a perfect sacrifice to take away the guilt of sin and bear its punishment. God gave to Jesus the promised sign of acceptance by raising him from the dead on the third day, and causing him to ascend to heaven in the sight of his disciples. He was afterward seen in vision sitting at the right hand of the Father, waiting, as had been predicted of him, till his enemies should be made his footstool. When and why did God reject this Holy One whom he himself had chosen, and with whom he was well pleased—with whom he had covenanted with an oath, sworn by himself, that all kingdoms and tribes should serve him, and of his kingdom there should be no end?\*

If the Lord was faithful, as we know he was, even unto death, why should God remove him from his office and introduce another scheme of salvation for mankind? Was not the divine law of perfect love to God and love to man, which Jesus taught and practised, the highest and best rule of life of which we can conceive? Is it not sufficient to transform earth to heaven and sinners to saints? What need had man of Muhammad? What need of Islam? Your mind has been perplexed by the contrast between Muslim and Christian lands in regard

\*See note on page 222.

to general enlightenment, morality, and progress. You have noticed the great advances made by Christendom in science, discovery, and invention. This advance has been specially marked since the era of the Reformation of the Church, and those peoples who accepted the Bible alone as their rule of faith and practice have led the van in the wonderful march of nations. I would not lay too much stress on this point, as without doubt irreligious and wicked nations have, for a time, enjoyed great wealth and prosperity. The temporary possession of riches and power is no sign that God approves of either an individual or a nation. But consider, for instance, the wonderful discoveries of this century alone in astronomy, chemistry, geology, physics, physiology, and surgery, which so greatly glorify God and benefit man, and of which we may say not one has been made in heathen or Muhammadan lands. If Islam is the only true religion, and its people the chosen of God, how is it that he vouchsafes to them no such insight into the great secrets of nature? How is it that they have not been selected as a medium to bless the world by ameliorating its suffering and enlightening its ignorance? Not only so, but how is it that the state of learning among them is so low that very few have even heard of these great advances, and fewer still are willing to believe or capable of understanding them? How small a minority of Muslims have even learned that the

world is round and revolves about the sun! Why is it that in the path of progress Christian nations lead the way, while Islam lags behind, in company with heathen and savage tribes? She does not even know how to avail herself of the discoveries and inventions made by others unless we except munitions of war and appliances for speedy destruction of men. She purchases the newest guns and cannon, but affords no market for improved tools of agriculture or art, and she seeks European drill-masters for her army, while her schools are of the most elementary description and most of her people entirely untaught.

### *Morals of Muslim Nations.*

I have been told: "It is true that Christian lands are wonderfully prospered in material things, while we remain poor and ignorant. But we have the true religion, and that outweighs all else. You have the learning of the age, but receive your portion in this world alone. When we are enjoying the unspeakable felicity of Paradise, you will be suffering the endless torments of hell." This view might be accepted if we saw among Muslims that moral character, holiness, and obedience to God which we are entitled to expect in the possessors of the only true faith. These are the genuine marks of the favor of God, and more to be desired than any amount of riches, power, or earthly wisdom. But, alas! such is not the case. Those who live among Muslims and



know them, not from books or the hasty observations of travel, but from actual experience, can testify how low is the standard of morality, and how far beneath even the average of that in Christian countries. When we ask the ordinary Muslim why he steals, lies, swears, and sins in other ways, why he does not obey what he admits to be the commandments of God, the prompt reply is, "Satan will not let me." Some even confess they have no other thought but to continue in sin till death, when they expect to be saved by the mercy of God. It is not a grateful task to speak of the sins we see and know, or to allude to those which, though comparatively hidden, are frightfully prevalent. The Gospel says it is a "shame even to speak of the things done by them in secret." What can we think when, opening a Muslim law-book written in English and used in Hindostan, we find deliberate provision for the recognition and regulation of those nameless and abominable crimes which in Christian lands meet with the severest punishment? If I mistake not, this law is promulgated and executed by the religious authorities.

### *Muslim Intolerance.*

But it is needless to dwell longer on this painful subject. Often have you revealed your inward sorrow over the sad state of Muslim lands, especially your own country. As a man and a patriot, you love



your people, though your heart breaks with despair over their wretched and hopeless degradation. Yet Islam has been thoroughly tried here; for thirteen hundred years she has reigned without a rival and had full opportunity to develop with no let or hindrance. As you know, it is the paramount faith; the adherents of other religions only exist on sufferance, theoretically with no rights, in a semi-servile state, dependent on the mercy of the dominant race. No Muslim is allowed to change his belief, on pain of death, nor is he permitted to hear of or investigate the truth of any other religion.

*Christianity in Great Britain.*

About the same time that the conquering sword introduced Islam into your country, the Gospel entered the British Isles with no weapon save the "sword of the Spirit," the Word of God. It came with persuasive love and power to a people far below the grade of the civilization of your ancient land, a race little removed from the level of savages, wild and idolatrous. You have asked, Where are the modern miracles of Christianity? Surely the mental, moral, and spiritual change wrought by the Bible on the Anglo-Saxon race, and the manifest blessings they have enjoyed since they accepted Christ, may answer your question.

It is true that Christian countries contain much of crime and evil, because no nation, as such, has yet

become thoroughly Christian. The kingdoms of this world are still ruled by Satan; they are not yet the kingdoms of God and of his Christ. No church even in its entirety is a perfect exemplification of the character and teachings of its Divine Founder. The tares flourish among the wheat, which itself is not yet fully matured and ready for the garner. No individual Christian even has attained to the perfection which is set before him. The sins of so-called Christendom are black enough, but they constitute no part of our religion; indeed, they are flagrant transgressions of it, and as such always strongly forbidden. But polygamy, slavery, divorce, religious war, disregard of the rights of non-Muslims, are vital and essential points of Islam, practised by its founder and commander in its sacred book.

It is not fair to judge your religion by the conduct and character of all its adherents. I do not wish you to form an opinion of Christianity from the lives of many who profess and disgrace its name. Let us compare those who have most truly received and most deeply drunk of the spirit of their respective faiths, who most carefully regard the precepts and most closely imitate the founder of their religion. We fear no such comparison of the true Christian with the true Muslim.

Nor do we fear any examination of the two religions as to their power of renovating and purifying the heart, of sustaining in the trials and exigen-

cies of life, and of conquering in the dread hour of death. You have tried Islam many years, but, after all, confess it has brought no real peace to your soul. You have said, did you not fear to rush unbidden into the presence of a justly offended God, you would gladly throw aside life as a burden too heavy to be borne. But the Christian's inheritance is peace, left to us by the last words of our Saviour—John xvi. 33: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The Christian endures the ills of life without a murmur, sustained by a secret joy; in his cross is a hidden sweetness, since its heavier weight is sustained by an invisible companion and lightened by an enduring hope. He knows his trials are ordained by infinite wisdom and love, to secure his final perfection and harmonious relation to God; he anticipates endless holiness and happiness in the society and under the rule of his adored Redeemer. 1 Peter i. 8, 9: "Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Volumes of evidence might be adduced to show the holy lives and triumphant deaths of Christians. My own eyes have repeatedly seen how

"Jesus can make a dying bed  
Seem soft as downy pillows are."

Nay, more, the departing believer often experiences such rapturous joy, such foretastes of eternal bliss, that death is no more death, but truly "swallowed up in victory." The wondering eye-witnesses of such a scene can only exclaim, "Let me die the death of the righteous, and let my last end be like his." And why should not he rejoice who can say, "The eternal God is my refuge, and underneath are the everlasting arms?" "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."

In the New Testament the Christian is never spoken of as dying, for the brief sojourn of our Lord within the realm of death has robbed the enemy of his terrors. Christ is risen! his body rests in no earthly grave: "He is ascended on high, leading captivity captive."

But the body of Muhammad has long lain at Medina, and the pilgrimages made to his tomb and to those of his successors tell us that your hopes rest on dead saviours, who could not rescue themselves from death and the grave.

*Islam in Death.*

You know better than I what hope or comfort your religion offers in the last hour to the trembling spirit, bowed under a load of guilt and apprehension, and what are its consolations for the survivors. I have seen the deep gloom cast by the mention of death on your people, the unreasoning terror they manifest on its occurrence in their homes, and have heard the wild cries of anguish when the blow has fallen, and they seem to "mourn as those without hope." That event must indeed be invested with dark forebodings to those who dare not say of the dead that their immediate salvation is assured. I have heard them comfort themselves with the assurance that whoever recites the Muslim Creed in death, the Kalima Shahidat, "There is no God but God, and Muhammad is the Apostle of God," will find his sins fall from him as the leaves of a tree in autumn. But, alas! if the analogy were true, when the tree buds again, its leaf and fruit will be unchanged. He who has no guarantee of a radical change of nature must needs fear that, as he has sinned here, he will continue to do so in another world. Where sin remains, must remain alienation from God, punishment and sorrow.

The traditions which we may take as representing the popular belief are far from reassuring. In the Hyat ul Kuloob is written that Salman, the freed-

man of the Prophet of God, before his death, went to a cemetery to interrogate the dead. "One in his grave began to speak, saying, 'Lo, I hear thy words, and will quickly answer. Ask what thou wilt.' Salman rejoined, 'O thou that speakest after death and its sorrows, art thou of Paradise, or of hell?' The dead replied, 'I am of the number on whom God has bestowed favor and in his mercy introduced to Paradise.' Salman said, 'Thou servant of God, describe to me what thou hast experienced.' He answered, 'Verily, cutting the body to pieces many times with shears is easier than the agonies of death. Know thou the Most High had bestowed divine favors on me in this world, and I had well discharged my duties. I read the Quran, and was very dutiful to my father and mother. I avoided what was forbidden, and feared to be unjust and oppressive to servants. Night and day I took pains and strove to find out and do what was lawful, through fear of standing before God to be questioned. The angel of death now approached and gradually drew my soul from my body. Every pull he made was equal in agony to all the pains under heaven. This continued till he reached my heart, when he signed to me with a dart, which, if he had laid upon the mountains, would have melted them, and forcibly drew my soul from my nostrils.' " He then tells of his burial, of the dreadful ordeal of examination by the two angels Munkir and Nakeer,

who question him of his faith and practice. Of the latter angel he says, "He then laid me down in the grave, and said, Lie like a bridegroom. At my head he opened a door to Paradise, and at my feet a door to hell, and said, See what you will enjoy and what you are saved from. He then closed the opening to hell and expanded the gate of Paradise, from which its delightful perfume was wafted to me. He then enlarged my grave as far as the eye could see, and left me."

### *State of Muslim Women.*

Of one feature of Islam I am, perhaps, better fitted to judge than you, with your limited circle of female acquaintance: that is, the effect it produces on the character and condition of woman. As a rule, where the provisions of the law are strictly carried out, only your wife, mother, sister, and daughter can speak with you freely and with unveiled faces. You are not permitted to see the countenances of even cousins and relatives by marriage; all conversation or association with them is watched and guarded with suspicious espionage. You have not concealed from me your very unfavorable estimate of your countrywomen, even while you acknowledged them capable of better things. But you have never lived in a Christian land, and you must pardon me for saying your ideal of womanhood cannot be so high as if you



had seen it developed under the influence of light, liberty, and equal legal and moral rights. Remembering how often we are shocked beyond expression by the unintentional coarseness and unconscious vulgarity, the low standard of thought and morals betrayed by your best, most amiable, cultured, religious ladies in even a short, ceremonious call; remembering howling mobs of ragged village women, wild with curiosity, steeped in ignorance, shameless of speech and manner, and contrasting them with the same classes in Christian lands, we are forced to ask, Whence this difference? Forgive me if these criticisms seem harsh, though these women speak of themselves more severely than I should venture to do. "We are beasts, we are donkeys, what do we know? what can we do?" Their husbands seem generally to regard them as a necessary evil, something to be ashamed of, and kept in the background as much as possible. Seeing this, our sisters, many of them so beautiful, talented, attractive, gifted by nature with every requisite of a graceful and virtuous womanhood, we are filled with indignation at their imprisoned and degraded condition, treated as if unworthy of honor or confidence, perpetuating their own ignorance and superstition not only in their daughters, but in their sons. But such is the condition of woman, and even worse in non-Christian lands. Jesus alone has brought her into

a life of light, liberty, and usefulness. We have learned to love and pity many of these women, and have entered into the shadow where they dwell under a habitual consciousness of inferiority and contempt. We have seen their bitter tears and vain struggles on the entrance of a rival in their homes, we have heard their complaints of their prophet and their attempts to console themselves with the thought that the Christian woman, if happier here, is doomed to the flames of hell, while their sorrows will earn for them the joys of Paradise. We know the insecurity of their position, liable to divorce at the pleasure of their masters, thus taught to separate their interests from those of the husband, according to the proverb, "Bring a wife, bring an enemy." How often jealousy, deceit, intrigue, and the worst passions of the human heart poison and destroy the happiness which God intended to spring from the family institution! It is not always thus: there are homes where the wife is loved and respected, the husband honored and obeyed, where there is no fear of rivalry or desertion, no strife between the children of different mothers. But such rare examples exist in spite of your religion, and only testify that home happiness is inseparable from permanence and sacredness in the marriage relation. A family fully governed by Christian principle must needs be pure and peaceful; one ruled by the precepts

and permissions of the Quran must be like that of Muhammad himself, vexed with jealousy, dissension, suspicion, discontent, and scandal; without any convenient Gabriel to lend a hand in its management. No race can expect to seclude, suppress, and keep in ignorance half of its number without paying a fearful penalty. If a young Muslim is educated, enlightened, where can he find a home companion to understand, to sympathize with him, to prove herself a true helpmeet? Blindfolded, you stretch your hand into the darkness to grasp that of an unknown wife, with whom, as a rule, you have never exchanged a word, or even seen her face; of whose tastes, qualities, and temper you are perfectly ignorant, and who may cause you untold misery. The saddest part is that the harem, the curtain, the veil, the ignorance of women, are essential if society is not to become worse. No greater misfortune could befall Muslim women in their present state than to be put in possession of the privileges enjoyed by their Christian sisters. What causes this difference between the two? Why can one woman be trusted to make no improper use of her freedom, while, as the whole fabric of Muslim society seems to testify, the other cannot? I remember a Muslim gentleman, truly attached to his beautiful wife, an educated woman, by the standard of this land, and a true companion to him. He said once: "I would gladly see my

wife free as the Christian ladies are. The veil and the harem curtain are no pleasure to me, I can trust her; but the state of society is such, it would not be safe, I should be killed for her sake."

*Fundamental Teaching of Christianity.*

But let us come to that which fundamentally distinguishes true Christianity from all other religions. We say, true Christianity, because much that goes by that name is counterfeit, a baptized heathenism, often possessing much in common with Islam and idolatry. The unique doctrine of the Bible is that of the new birth. By this we understand that a lost and ruined sinner, totally unable to help himself, may be made over, have another chance, begin again. Nay, more, that by God's free grace, he may attain a higher condition than if Adam had not sinned, becoming "an heir of God," "a partaker of the divine nature," dead to sin for evermore, alive to righteousness. Jesus brought us this blessed hope, and, by the gift of his indwelling Spirit, makes this new life a matter of personal consciousness to myriads of men, women and children, who know and can witness that they have received and enjoy it.

Under the influence of Christ, the drunkard becomes abstinent, the libertine chaste, the murderer loving, the thief honest, the liar truthful.

As the Muslim says of the good he cannot attain, "Satan will not let me," the Christian says of the evil from which he is withheld, "Jesus will not let me."

Our Lord, constantly working these spiritual miracles, lives on the earth to-day as a personal force of infinite power, a real and present personality to his obedient subjects.

Does the Quran offer us any substitute for this doctrine, or does it even recognize its necessity? Search its contents from beginning to end, and you will see guilty man practically left to be his own savior.

### *Christianity Judaism Developed.*

Till Christ appeared, this transcendent mercy of God to the sinner was conserved, lying dormant, as it were, concealed within the ceremonial law and the rigid observances of Judaism, as the germ within the seed, the bird in the egg. His magic touch evoked the light and beauty of Christianity, the flower and crown, the full development of what was first entrusted to the guardian care of Israel, then thrown open to all the world. The types and shadows then vanished; the ceremonial law was no longer needed. Men learned "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. They understood "He is not a Jew, which is one

outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of man but of God."

Hebrews ix. 8-12: "——the first tabernacle was as yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!"

The ceremonial law, we must not forget, was given only to the Jews, and none were bound to regard or observe it, or could do so acceptably,

except born Jews by birth and proselytes. We are taught it was given to meet a temporary want: to show man his need of a Saviour; and to prefigure an atoning sacrifice yet to be offered.

*Salvation by Faith Taught from the Beginning.*

Yet, from the beginning, God left not unrevealed to man the true way of salvation, nor allowed him to suppose it could be attained by his own efforts. These were aptly typified by the frail, withering fig leaves with which Adam and Eve labored to hide their nakedness after the fall. A pitying God clothed them with the warm and durable skins of innocent animals, whose blood flowed before the gift could be made. Have you never wondered that of all animals, man alone is compelled to use artificial coverings? Is there here no hint of a spiritual truth, that he has no merit of his own, and must receive his robe of righteousness, imputed and imparted from God as a free and undeserved gift, if he would not suffer eternal shame?

Salvation by faith: not the intellectual assent to dogma, but the loving and obedient trust of the soul, tried and found to control the life, linking the frail finite creature with the Holy and Infinite Most High by a living bond—this is the very warp and woof of Old and New Testaments. Four times their pages repeat, “The just shall live by faith.”



Four hundred and thirty years before the giving of the Mosaic law, it was said of Abraham, Gen. xv. 6: "And he believed in the Lord, and He counted it to him for righteousness." Christianity returns to Abraham, but Muhammad's search for truth never brings him to the land of Canaan and the promised possession of Mount Zion. Like Ishmael, he wanders in the desert of Arabia, and coming to Mount Sinai, hearing only the law given to Moses, and that imperfectly, accepts it superficially, apprehended as the best God has for man. He hears the ready response of the people to Jehovah's awful demand for perfection, and answers with them in their hasty ignorance, "All that the Lord hath said, we will do and be obedient." He is ready to join them, or rather to make an independent promise of his own, taking the place in God's house of a sinner saved by his own works and a vague confidence in what he calls the mercy of God. He fails to remark that after their rash promise, Moses sprinkled them with "the blood of the covenant," a significant intimation of the only road to acceptable obedience.

The Christian is a son, twice born, once of the flesh, again of the Spirit. He has his place in the house, not as a hireling, but by birth. Long ago, for those who could see, this was enacted in parable when Ishmael and his mother were sent portionless

away from the tents of Abraham, as told in the twenty-first chapter of Genesis, and explained Gal. iv. 22-26, 29-31: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman by promise."

"Which things are an allegory: for these are the two covenants: the one from the Mount Sinai which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

*"What Shall I Do to be Saved?"*

The one question our race is ever laboring to answer is, "How shall man be just with God?" Turning to Islam with this query, we are referred first to dead works of the flesh, already thoroughly tried and found inadequate to meet the case. As well return the radiant flower to the discarded

husk which protected its germination, or compress the soaring, singing bird in the narrow confines of its outgrown shell! Failing the obedience required, man is to trust to a vague hope of the mercy of God, earned by repentance, not necessarily a forsaking of sin, but a sense of regret, evinced by tears and other outward demonstrations. But, alas! who knows when he has repented enough? If God is merciful, he is also just; the sentence has never been repealed, "The soul that sinneth, he shall die." This means the eternal cutting off the sinner from the source of true life, and finds its ready illustration in the dry and lifeless branches we use for fuel.\*

Has Muhammad shown his worthiness to displace Jesus, and Islam to supersede Christianity? If it be God's last word to man, it should as far surpass our religion and its Founder as he excelled Moses and his dispensation. Equality is not sufficient; the inference of superiority cannot be tolerated for a moment.

### *True and False Religions.*

To my mind, all religions fall into two classes. In the first, God saves his ruined creatures by free grace, by the merits and death of his incarnate Son, "imputed to us and received by faith alone." A heart renewed and transformed by so great love

\*See note on page 223.

ascribes the glory to him alone. In the other, man is glorified as his own savior, his own righteousness, or that of other mere creatures, laying God under obligation to save and grant him eternal felicity. Salvation is not a gift, or only partly so; it becomes a debt owed by the Creator to the possessors of accumulated merit, which, they fondly believe, outweighs their actual transgressions. These views, held under a great variety of outward forms, are characterized by a low estimate of sin. They ignore the hereditary taint and corruption of our nature, wherein lie boundless possibilities of disobedience to God and disorder to his creation. They overlook the fact that not only does the law require us to refrain from its violation, it expects of us perfect obedience to its commands, and conformity to its spirit. To the helpless penitent, trusting the authenticated Saviour provided by divine love and wisdom, full forgiveness is granted; of him who prefers to be saved by his own righteousness, or that of unauthorized mediators, or by his own sufferings in purgatorial flames, the debt will be exacted to the very last farthing. We shall not be measured by the low standard of not having been as bad as we could, but by the higher one of the law's demand for absolute moral perfection. He who failed of being what his Maker meant him to be will be rejected, and his good qualities and deeds may be likened to the

two or three grains of silver found in a counterfeit coin, which do not persuade any one to accept it as genuine.

The only man who has ever fully met all the requirements of the divine law of perfection is the Lord Jesus Christ; only as identified with him can we hope for safety.

You have sometimes expressed the hope that both our religions may finally prove to be true—yours for you, mine for me; that all men, if only sincere and obedient to their respective faiths, may, by diverse roads, meet at the same goal. One or two doubtful passages in the Quran may seem to encourage this idea, in the case of Jews and Christians, but the Bible does not countenance it for a moment. “I am the way, the truth, and the life; no man cometh unto the Father but by me.”—John xiv. 6. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—Acts iv. 12. These are but two of many unequivocal utterances which have made Christianity the most fervently hated religion in the world. It must be all or nothing: it “brooks no rival on the throne.” As you know, Islam occupies exactly the same position, but carries it to the extent of declaring herself divinely commissioned to destroy those who reject her claims. Instead of the “foolishness of preaching,” or rather per-

haps to reinforce it, she uses the logic of the sword. This is no empty threat, or unapplied theory. In large tracts of the fairest portions of Europe, Asia, and Africa it has been enforced in tears and blood and fire; the shrieks of the captive and clanking chain of the prisoner have echoed back its war cry, and emphasized its intolerance of all faith but its own. No, my friend, our religions are enemies to the death, and must so remain to the end: no uncertain one; for Christianity, though by her nature and laws debarred from contending with an arm of flesh, has her own peculiar weapons with which she must finally conquer. Your kindness of heart would fain hope a better fate for those whom you esteem and love, and who obstinately reject your religion. But that faith itself offers them nothing but eternal hell-fire.

I beg you to be assured this letter is written with none but the kindest feelings to your country and its people: a race possessing many fine qualities, and ability to be a blessing to the world, a country dear to me as my own, the home of my deliberate choice. Nor is there any thought of boasting, or fancied superiority. When the Anglo-Saxon recalls his savage and debased heathen ancestry, he has no cause for pride, only for deep humility and thankfulness. And should he not be among the foremost to communicate the blessings he has re-

ceived to every nation, at any cost, even to the sacrifice of life itself?

How deeply should I regret to have learned so much of the unrest and hopelessness of your life, were there no remedy to offer! Knowing of such a remedy, having tried it myself, I cannot but urge it upon you. It may, it is true, cost you all your earthly possessions; you may, as others have done, literally lay down all, but Jesus is worth it!

The heart is the citadel of our life, the controller of the springs of thought and action. The head may assent to overpowering evidence, but the heart only yields to personal experience. You are not invited to a religion, an intellectual persuasion, a human society, but to a personal relation with a personal and ever-present Friend, found of all who seek him with the whole heart.

The whole world is well lost to him who has discovered the love of God in Christ, the priceless pearl, the hidden treasure, our joy, our life, our crown, and our eternal portion. May you seek and be found of him, and find in him the Good Shepherd of the wandering sheep!





## APPENDIX.

## NOTE TO PAGE 4.

The division of Islam into the great rival sects of Shiah and Sunni dates from soon after the death of Muhammad. The Shiahs reject his first three successors, Abu Bekr, Omar, and Osman, and accept his son-in-law and cousin Ali, the husband of Fatima and father of Hassan and Houssain. The Sunnis accept the historical succession of Caliphs. Marked differences exist in the theological views of the two parties, and great bitterness and hostility characterize their mutual relations.

## NOTE TO PAGE 59.

Omar Ibn Khatab says: "I accorded with my cherisher—*i.e.*, God—in three things. One is that I said, 'O messenger of God! if we were to say our prayers in Abraham's place, it would be better.' Then a revelation came down, 'Take the place of Abraham for the place of prayer.'

"The second is that I said: 'O messenger of God! good and bad people come to your house, and I do not see that it is fitting; therefore, if you order your women to be shut up, it will be better.' Then the revelation for doing so came down.

"The third is that his Majesty's wives were all agreed in a story about his drinking honey, and he had vowed never to drink it more. Then I said to his Majesty's wives, 'Should the Prophet divorce you, God will give him better in exchange!' Then a revelation came down agreeing with what I said."

Ayesha said: "I was reflecting on those women who had given themselves to the Prophet, and said, 'What! does a woman give herself away?' Then the revelation descended.

‘Thou mayest decline for the present whom thou wilt of them, and thou mayest take to thy bed her whom thou wilt, and whomsoever thou shalt long for of those thou hast before neglected, and this shall be no crime in thee.’—S. XXXIII. 51. “I see nothing in which your God doth not hasten to please you; whatever you wish he doeth.”—*Faith of Islam*, page 58, second edition.

#### NOTE TO PAGE 77.

“The doctrine of the Trinity vitalizes and impassionates the doctrine of God. It discloses among the several persons of the one Divine Essence the interplay of thought and affection, the blessedness of eternal fellowship, the keen interest of mutual counsel and purpose. It reveals a God who is self-sufficient and eternally blessed; for even before creation He was not solitary, but dwelt in the felicity of a divine companionship, a glory which is described by the Son in speaking to the Father as ‘the glory which I had with thee before the world was.’ As one has said, ‘Within the supernal unity there are three equal in power and glory, of whom “none is before or after other, none greater or less than another,” and between these there abides an infinite complacency, with an infinite delight. Theirs is the ineffable joy of forever giving and forever getting. Theirs is mutual love, theirs is eternal sympathy, community of knowledge, consent of will, identity of character; all the tenderness and all the unselfishness of a life which has leave to go out toward others, is not locked up in hopeless silence. God is one, and yet, within himself, God has never been alone.’ Our thought is likely to be confused on this subject by the fact that with *us* each person is a separate being with intelligence and will of his own. We can see how separate persons may have a similar nature, how, in fact, all of mankind do possess in a sense the same human nature, and yet each individual is a distinct being. But this is not what is meant by unity of nature in the Godhead, for if the union of the three were not closer than this we should have

three Gods. The nature of the three persons of the Godhead is not merely the same in kind, but one in substance, the union is not merely specific, it is numerical; it involves not similarity but identity. The human copy follows the divine prototype afar off, and follows it only a small part of the way. And hence the word 'person,' though the best word we can find, suggests to our mind human limitations and separations which do not belong to God. The distinction of persons in the Godhead is such as to justify and necessitate the use of the personal pronouns 'I, Thou, He,' and yet their unity is so absolute that there is to the three but one intelligence, one will, one action. What the Father knows, the Son and Holy Spirit know; what the Son wills, the Father and Holy Spirit will; what the Spirit does, the Father and Son do.

"And so of the divine attributes. When we say God is holy or omnipresent or almighty, we mean it not to the exclusion of the rest, or in a greater degree than the rest, but of all. That this transcends human experience and earthly analogies we readily admit. With man it is impossible, but there is no reason why it should be impossible with God, for God is not to be measured by our mode of existence."—REV. W. B. NOBLE, D.D., *Occident* of November 18, 1897.

#### NOTE TO PAGE 125.

"The Suras are not arranged in chronological order, but according to their length. As a general rule the shorter Suras, which contain the theology of Islam, belong to the Meccan period of the Prophet's career, and the longer ones, relating chiefly to social duties and relationships, to the organization of Islam as a civil polity, to the time when he was consolidating his power at Medina. The best way, therefore, to read the Quran is to begin at the end. Carlyle, referring to the confused mass of 'endless iterations, long-windedness, entanglement, most crude, incondite,' says: 'Nothing but a sense of duty could carry any European through the Quran.

When rearranged the book becomes more intelligible.'"—  
SELL'S *Faith of Islam*, pages 68, 69.

#### NOTE TO PAGE 128.

"There is no evidence that Muhammad had any practical acquaintance with the Old and New Testament Scriptures. There is only one quotation in the Quran from the Old Testament, and that is a passage from Psalm xxxviii. 29, which is quoted in Sura XXI. 105: 'Since the law was given we have written in the Psalms that "my servants, the righteous, shall inherit the earth."' There are a few apparent references to the New Testament, such as in the words, 'Nor shall they enter Paradise till the camel passeth through the eye of the needle.'—Sura VII. 38. The poetical parts of the Quran are the Prophet's own creation; for the rest he was indebted to the Jewish traditions based on the Talmud. The Babylonian Gemara was finished about the year 530 A.D., the Jerusalem Gemara in 430 A.D., and the Mishna about 220 A.D. All of these, therefore, were available. Other portions of the Quran are derived from stories found in the Apocryphal Gospels, Christian legends and Zoroastrian tales, to which latter reference seems to be made in—'The unbelievers say, "Of old have we been promised this, we and our sires of old; it is but tales of the ancients"' (Sura, XXVII. 70). Many also of Muhammad's friends were acquainted with the Bible, and some of them became Christians. There were also Jewish tribes in Arabia, with whom the Prophet came into contact, and with whom he was for a while friendly. Apart from the general conception of the unity of God and other dogmas which Islam has borrowed from Judaism, many of the less important matters of belief are clearly taken from Talmudic sources, such as the story of the angels, Harut and Marut (Sura II. 96), the seven heavens and hells (Suras XVII. 46; XV. 44); the position of the throne of God at the creation (Sura XI. 9); Al Araf, or the partition between heaven and hell (Sura VII. 44). The following also may be traced to Zoroastrian sources:

the Jinn or Genii (Sura VI. 100); the Houris, which are identical with the Parikas of the Avesta, and the Peris of modern Persia, beings 'endowed with seductive beauty, dwelling in the air and attaching themselves to the stars and light'; the angel of death; and the bridge (Sirat). The teaching generally about evil spirits is derived from the same source. In fact, the early adversaries of the Prophet accused him of having confederates, and spoke of his revelations as a collection of fables and mere poetical utterances. Thus, 'The infidels say, "This Quran is a mere fraud of his own devising, and others have helped him with it. . . . Tales of the ancients that he hath put in writing, and they were dictated to him morn and eve."' (Sura XXV. 5-6). The Quran itself bears internal evidence of the great skill with which Muhammad formed the eclectic system of Islam, which has been well described as 'a corrupt form of late Judaism, with which ideas and practices derived from Arabian and Persian heathenism, and in one or two instances from heretical books, have been mingled.'"—SELL'S *Faith of Islam*, second edition, pages 13-15.

## NOTE TO PAGE 174.

Dr. Wherry comments thus on Sura LIII., v. 11 (vol. iv., "Commentary on Quran," page 91):

"The heart of Muhammad did not falsely represent that which he saw.

"That is, Muhammad was not the subject of any illusion, but saw it in reality. He was not mistaken as to what he saw. We have here, then, the distinct and positive assertion on the part of Muhammad that he had personal intercourse with the angel Gabriel. Now, was he sincere and truthful in this statement? Did he see something, or did he see nothing? Did he report what he saw in truth, or did he utter a deliberate falsehood? It seems to me clear that the theory of deliberate falsehood is, *in this case*, untenable. That he was the subject of *some kind* of vision must be admitted, whether due to Divine or Satanic influence must be determined by the *re-*

*sult.* Judged by its fruits, Islam cannot have had God for its author. It is the most powerful of all the opposing influences to the religion of Jesus which have arisen in the world since the day of Pentecost. Believing that Muhammad had intercourse with some being whom he believed to be Gabriel, and seeing that the effect of these revelations, vouchsafed to Muhammad through this being, or due to the influence which this being wrought upon his mind, was, and still is, to overthrow the faith of the Bible, I, as a Christian, must therefore hold that these visions were due to Satanic influence—Satan, however, revealing himself as an angel of light. This view is not only consistent with what the Bible teaches concerning the character of Satan's policy in this dispensation (Matt. iv. 1-11, xxiv. 24; 2 Thess. ii. 8-12, and Revelation throughout), but it is the theory which best accounts for the strange character and history of Muhammad himself." Again,\* commenting on the text of Sura IV., Surat un Nisa, Women, v. 116, "the infidels only invoke rebellious Satan," he says: "Muir accounts for Muhammad's apostasy, and his belief in his own inspiration, in part, at least, by reference to direct Satanic influence. (See his 'Life of Muhammad,' vol. ii., Chap. 3). This theory, while scouted by the Muslims and apologists for Islam, is decidedly the most satisfactory yet enunciated, and to a believer in the word of God there should be no difficulty in accepting it. It accounts for the sincere efforts at reform inaugurated at Makkah when Muhammad seemed to be really a preacher of righteousness. It accounts for his fall, and for all the deception and iniquity practised by him in later years under the garb of religion and by what he presumed to be divine right. It accounts for his deliberate imposture while fancying himself directed by God, for it is not impossible for Satan to have, so to speak, reflected back upon the mind of Muhammad the devices of his own heart, and so *by a revelation* not only confirm his own views, but also *lead him to fancy his every thought to be born of inspiration*, so that he came practically to identify himself with God, though really

\* "Commentary," vol. ii., page 104.



identified with Satan! I think that something like this is absolutely necessary to account for Muhammad's having, even in giving military orders, etc., invariably spoken in the person as well as in the name of God. I am aware as the reply of Mr. R. Bosworth Smith (in his *Muhammad and Muhammadanism*, page 116, note) that 'if the Spirit of Evil did suggest the idea to Muhammad, he never so completely outwitted himself, since friend and foe must alike admit that it was Muhammad's firm belief in supernatural guidance which lay at the root of all he achieved.' But this is exactly what the lying spirit of false prophecy desires. Did Ahab's prophet think that he spoke by the dictum of a lying spirit when he withstood the prophet of God before the kings of Israel and Judah? Again, as to Muhammad's achievements, we think Satan has no reason to believe he overstepped the matter in the accomplishment of these. What better achievement could he devise than the establishment of a religion which would destroy the souls of men by denying the atoning blood which alone can destroy his power? Idolatry is certainly his strong tower, but when monotheism can be made to serve the same end, his fortress is rendered doubly strong."

The phenomena of spiritualism, or spiritism, theosophy, and occultism as developed in Europe and America within the last half century, also observations made on cases of supposed demon possession, seem to me to throw a strong side light on the question of Muhammad's celestial visitations. Probably few of those who believe that intercourse with spirits of another world is possible would hesitate to recognize in the Arabian prophet a very sensitive medium influenced by a controlling spirit of exceptional power. It is noteworthy also that one of the principal accusations brought against him by the Quraish was of practising sorcery and magic, arts which have always flourished in Oriental lands.

Rev. J. L. Nevius, D.D., for many years a resident of China, was led to investigate cases of supposed demon possession in that country, and came to the conclusion that there was reality in it. He published a volume entitled *Demon Possession and*

*Allied Themes*, from which I extract the following, page 285, second edition: "The facts which have come to our notice in connection with spirit manifestations in China may, perhaps, assist us in understanding the different phases of spirit manifestations recorded in Scripture, as they are related to each other in a course of progressive development.

"*First.* We have the initial stage of demon influence, which may be called that of obsession. It is the stage of the first approach, and the introductory and tentative efforts of the demon. In this stage cases are often unpronounced in their character, leaving it difficult to determine whether they are to be classed with demon possession, idiocy, lunacy, or epilepsy. In many cases of demon possession this stage is wanting, the second stage described below being the first.

"*Second.* The stage marked by a struggle for possession, in which the unwilling subject resists and sometimes successfully, but generally pines away until he yields an involuntary subjection to the demon's will. This may be called the transition stage or crisis. It is comparatively of short duration.

"*Third.* This stage may be designated, with regard to the subject, as that of subjection and subserviency, and with regard to the demon, as that of training and development. The condition of the subject is most of the time healthy and normal. He is peaceful and quiet except in the paroxysm, which occurs in passing from the normal to the abnormal state. This stage may continue for years.

"*Fourth.* In this stage the demonized subject has developed capabilities for use, and is willing to be used. He is the trained, accustomed, voluntary slave of the demon."

#### NOTE TO PAGE 189.

God's covenant is secured by a threefold oath, sworn by himself, first to Abraham, then to David, lastly to the Lord Jesus—to Abraham on the occasion of the sacrifice of Isaac, Gen. xxii. 16-18; to David, Psalms lxxxix. 34-37; to Christ, Psalms cx. 4; to Christ, Heb. vi. 20-25.

## NOTE TO PAGE 209.

*"A Muhammadan Army Chaplain."* By a Hawkeye in Turkey ;

" This is the third day in the four observed by Muhammadans as the Sacrifice Festival. The Arabo-Turkish word *coorban* (sacrifice) is the very word used by our Lord, and transliterated by the revisers 'Corban,' Mark, vii., 11. It seems strange to hear 'sacrifice' from every lip, and to see the crowds in gay colors making holiday. It is a time for visiting, and a Turkish theologian, the chaplain of a regiment quartered in a neighboring city, being in town, favored me with a call.

" After formalities were interchanged, I launched my visitor into a conversation by asking him the origin of the Sacrifice Festival. He told me that Abraham, the Friend of God, had no son, and, longing for offspring, promised to dedicate the child to God if granted. Ishmael—peace to his soul!—was born, but Abraham forgot his vow. He was warned in a dream to offer sacrifices, and offered many, cattle, sheep, camels ; but all to no purpose. A second dream informed him that he must sacrifice his son. So he took Ishmael, dressed him in his best, combed his hair, and, without informing his wife of his purpose, took him to a distant place. There with the lad's consent he was about to slay him, when the voice of God was heard and a lamb was let down from heaven as a substitute for the life of Ishmael—peace to his soul ! Hence the pious every year offer a sacrifice, a ransom for their own souls.

" Almost any animal may be offered. It must be slain with an invocation, ' In the name of God,' and such other prayers as the devotion of the offerer prompts. The flesh has a three-fold use ; one part is given to the poor, one to friends, and one is eaten by the offerer. The proportions are not rigidly prescribed. The well-to-do may sacrifice many animals, the poor are not required to offer any ; the rich must refrain from work on such a festival, but the poor can earn their bread, for *God never requires anything of man the doing of which is hard.*

"We also offer sacrifices for the dead," he continued, "testators leaving money for that purpose, or pious sons thus honoring the memory of a father. When a man makes a vow, as on recovery from sickness or promotion in office, he may offer a sacrifice. The flesh he must not eat, but distribute to the poor.

"The advantage of sacrifice? It tends to secure the favor of God. We distinguish between the Islam, who is such by birth, and the Mussulman, who is such because his heart is right. Your Prophet was very wise in saying that not what enters a man defiles him, but that what comes out of the heart defiles him. It is the duty of man to keep all the commandments of God; if one fails to sacrifice, he has failed of fulfilling the whole law. The guilt of sin is removed by repentance and turning from it; God then in mercy pardons the sin.

"You ask if we accept the Old Testament. We accept four great books—the Law of Moses, the Psalter of David, the Gospel, and the Koran. One hundred smaller books were interspersed among the greater ones and summed up in them. There were four dispensations, each superseding the preceding. A king might order that each child born a citizen of his country should have a ring placed on his finger as a symbol of citizenship. Later he might order a ring put in the ear instead of on the finger; again, a peculiar garment; finally, a turban. The promulgation of each law would abrogate the preceding ones. The Koran supersedes all prior revelation; but itself is the last. Don't be offended. In the Judgment Day Moses, David and Jesus will plead, each for the men of his dispensation, Muhammad for the men of his dispensation.

"No, we do not hold Christ to be the Son of God; for fatherhood would predicate place of God, which we cannot allow. We hold that His Excellency, Jesus, is the Spirit of God. The angel Gabriel breathed upon the Virgin Mary, touched her with his wing (for angels may be winged as well as flame or pure spirit), and announced the birth of the child. Jesus, therefore, had no human father; he is the Spirit of God.

“ There is no god but God, and Abraham is the Friend of God.  
There is no god but God, and Moses is the Speaker of God.  
There is no god but God, and David is the Seer of God.  
There is no god but God, and Jesus is the Spirit of God.  
There is no god but God, and Muhammad is the Prophet of  
God.”

My caller listened politely to my explanations of sacrifice as culminating in “ the Lamb of God, that taketh away the sin of the world,” and the other points in the Christian faith touched upon ; but I have yet to see a Muhammadan drawn by the statements of biblical truth as contrasted with his own tenets. Muhammadanism has a wonderful impregnability in the truth it contains, as well as wonderful weakness in its perversions. It can depict the majesty and mercy of God as vividly as the frailty of mankind. It has no Saviour. It has no remedy for sin. It strives, not to *be* good, but to *seem* good. It has no foundation for conscience to work upon. It emphatically illustrates “ the form of godliness without the power.”



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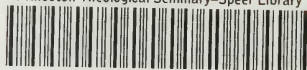
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